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ARCHÆOLOGICAL SURVEY OF CEYLON.

REPORT

ON

THE KÉGALLA DISTRICT

OF THE

PROVINCE OF SABARAGAMUWA.

By H. C. P. BELL, Esq., C.C.S.

Archæological Commissioner.

Ordered by His Excellency the Governor to be Printed.

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PREFACE.

In 1861 the Archæological Survey of India was initiated under the authority of the Indian Government, and has amply fulfilled expectations by continuing to bear rich fruit from year to year.

Nearly thirty years elapsed before the Ceylon Government took steps to follow systematically the lead thus set, though spasmodic efforts seem to have been made from time to time in the right direction.

As late as 1876 the late Sir James Fergusson could write :—

> The stars in their courses have warred against archæology in Ceylon. ..... And yet it alone, of all known countries, contains a complete series of Buddhist monuments, extending from the time of Aṣóka to the present day, and in the "Maháwaṇso" it alone possesses a history so detailed and so authentic, that the dates and purposes of the earlier buildings can be ascertained with very tolerable precision. Besides its own intrinsic interest, if it were possible to compare this unbroken series with its ascertained dates with the fragmentary groups on the continent of India, its parallelisms might throw much light on many questions that are obscure and uncertain, and the whole acquire a consistency that is now only too evidently wanting.[1]

Towards the close of the Administration of Sir Hercules Robinson, in 1871, an excellent series of photographs of the principal structures in Anurádhapura and Polonnaruwa was taken by Mr. Lawton.[2] In 1873, under directions from Sir W. H. Gregory, a complete survey of all that was then known of ancient Anurádhapura was made by Mr. Capper, and heights and measurements of the larger dágabas determined. By 1877 detailed plans and drawings to scale of the more important ruins at Anurádhapura had been completed by Mr. Smither,[3] in accordance with the recommendations of Sir J. Fergusson.[4] Between 1875–9 a partial search for, and collection of ancient inscriptions and native records was carried on under Government authority by Professors P. Goldschmidt and E. Müller, and L. de Zoysa, Mahá Mudaliyár.[5] Finally in 1884–5, Mr. S. M. Burrows, when Office Assistant to the Government Agent, conducted at Anurádhapura and Polonnaruwa, by order of Sir A. H. Gordon, some useful, though limited, exploration and some slight excavations.[6]

A regular vote for Archæological purposes was for the first time inserted in the Supply Bill for 1890, and introduced to Council by the Governor (Sir A. H. Gordon) in His Excellency's Message of November 20, 1889 :—

> It is proposed to make some systematic examination of the interesting remains at Sigiri, and to commence on a modest scale, before the rapidly disappearing monuments of the past have altogether perished, a species of Archæological Survey resembling that carried on in India.

The scope of that Survey, as succinctly defined by Lord Canning, Governor-General of India, contemplated :—

> An accurate description—illustrated by plans, measurements, drawings, or photographs, and by copies of inscriptions—of such remains as most deserve notice, with the history of them so far as it may be traceable, and a record of the traditions that are retained regarding them.[7]

The commencement of the Archæological Survey of Ceylon was entrusted to my charge in February, 1890. Being at the time stationed at Kégalla it was deemed convenient to select the Four and Three Kóralés and Lower Bulatgama as the first scene of work. These divisions, jointly known as the "Kégalla District," formerly belonged to the Western Province, but since January, 1890, have been attached to the Province of Sabaragamuwa. Virtually an unworked field of antiquarian research, the Kégalla District was, not without reason, believed to contain several sites of considerable historical interest, with not a few temples originally founded at an early period and embellished both during and since "the middle ages" of Ceylon history.

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[1] "History of Indian and Eastern Architecture," pp. 185–6.

[2] Supplemented a few years later by a second series, of ruins and inscriptions at Anurádhapura and in the North-Central Province, taken by Captain Hogg, R.E.

[3] Despite the lapse of *fifteen years* these much desiderated drawings remain unpublished.

[4] Sessional Paper I., 1878, p. 30.

[5] Sessional Papers IX., XXIV., 1875; XI., 1876 (Goldsmidt); XXV., 1878; XI., 1879; II., XXI., 1880; XXV., 1881; Ancient Inscriptions in Ceylon, 1883" (Müller); Sessional Paper XI., 1875; XXV., 1879 : Catalogue, 1885 (De Zoysa).

[6] Sessional Paper X., 1886. One or two valuable Papers on Ceylon Archæology have appeared at intervals in the Journal of the Royal Asiatic Society, Great Britain and Ireland, as well as that of the Ceylon Branch. See, too, Sessional Paper LI., 1886.

[7] Minute dated January 22, 1862.

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The present Report has been arranged under four heads. The "Introduction" deals with the historical geography of the Kęgalla District. In Part I. (Historical) is recorded so much of its history as I have been able to glean from records, chiefly from the fifteenth century onwards. Part II. (Antiquarian) sums up briefly the characteristic forms of architecture and temple adornment in the District, and gives in some detail description both of ancient sites, legandary, and historical, and of the more important *viháré*s, *déwálé*s and *kóvil*s of each Kóralé and Pattuwa. To Part III. (Epigraphical) has been left the treatment of all stone inscriptions and copper-plate or palm-leaf (*ola*) grants discovered in the course of research. Finally, in the "Appendices" will be found miscellaneous information bearing on the District which would have been out of place in the text.

The Report does not claim to be exhaustive. Historical particulars furnished prior to 1400 A.D. are exceedingly scanty. Much information locked up in native works and tradition has yet to be brought to light; whilst to have described every temple in detail would have been to still further incur Falstaff's charge of "damnable iteration" almost inseparable from much of a Report of this nature. A good deal may yet be done by pushing inquiry deeper at many points, and by actual excavation, *e.g.*, at such ancient sites as "Péradeṇi Nuwara" (*Chandra-kánti-pura*), Waṭṭáráma (*Maliya-mahá-páya*) and Ganégoḍa Viháré*s*, Beṛeṇḍi Kóvil, and the massive stúpas of Deḍigama and Deḷivala.

All previous notices of places, as far as known to me, have been studiously inserted, and references to authorities quoted given in footnotes.

The Plates (executed with even more than the usual excellence of lithographic work emanating from the Surveyor-General's Office) have been limited to *typical selections* illustrating the chief varied designs of sculpture and carved work in wood or stone, and the palœographic mutation of the Siṇhalese alphabet as displayed in inscriptions and *sannas*.

Further illustration of types, forms, &c., may be gathered from a very full series of photographs taken. These cover antiquities in every part of the District.[1]

I desire, in conclusion, to record my obligation to B. Guṇasékara, Mudaliyár and Chief Siṇhalese Translator to Government, for invaluable aid rendered towards the translation and editing of the early inscriptions, and of those from the tenth century onwards, as well as grants, to the same learned scholar; to Mr. D. M. de Z. Wikremasinghe, Veḷiwiṭa Dhammaratna Unnánsé, and Mr. D. D. Tennekoon. To Messrs. D. W. Ferguson, T. B. Parnátella, and K. B. Kobbéḳaḍuwa Raṭemahatmayá. I have been no less indebted for ungrudging assistance in affording information regarding folklore of the District, and the part played by the Portuguese and Dutch in its history.

H. C. P. BELL,
Archæological Commissioner.

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[1] Prints are obtainable, under Government sanction, from Messrs. W. L. H. Skeen & Co., Photographers, Colombo.

EXPLANATORY NOTE.

Dates.

(1.)

DATES of reigns given the Introduction and Parts I. and II. (Historical and Antiquarian) have been taken for the most part from Turnour (*Epitome of the History of Ceylon*, 1834), but occasionally from the list of Kings given by the Editors of the "Maháwaṇsa."

In Part III. (Epigraphical) a tentative effort has been made to correct the chronology of some of the reigns of Sinhalese kings during the 12th, 13th, 14th, 15th, and 16th centuries.

The following table exhibits briefly the adjustment proposed :—

King.	Turnour. A.D.	Maháwaṇsa Editors.	Proposed Adjustment. (Accession.)
Parákrama Báhu I.	1153	... 1164	... 1164
Parákrama Bahu III.	1267	... 1240	... 1236
Bhuvanéka Báhu IV.	1347	... 1347	... 1344
Vikrama Báhu III.	1371	... —	... 1356
Bhuvanéka Báhu V.	1378	... —	... 1371
Vijaya Báhu VI.	1398	... —	... 1391
Parákrama Báhu VI.	1410	... 1410	... 1415
Jaya Víra Parákrama Báhu (Jaya Báhu II.)	1462	... 1462	... 1467
Bhuvanéka Báhu VI.	1464	... 1464	... 1469
Vijaya Báhu VII.	1527	... —	... 1505
Dharmma Parákrama Báhu IX. ...	1505	... —	... 1508

(2)

In converting dates of the Buddhist and Ṣaka eras respectively into Christian years the usual practice in Ceylon has always been to employ the unqualified equations—543 (*Buddha varsha*) and + 78 (*Ṣaka varsha*).

For the nonce, subject to any necessary modification on some future occasion, these have been adopted in this Report for approximately working out dates of inscriptions, grants, &c.

Throughout India and Ceylon, *expired* years of native eras are almost invariably quoted[1] (though not always defined as such), but by a fiction are *considered current*;[2] and it seems probable that this usage has prevailed for centuries.[3] In this view :—

(*a*) { *Buddha* / *Ṣaka* } *varshé* (– *ayehi*) { 2436 / 1814 } "in the (currency of the) { Buddhist / Ṣaka } year { 2436 / 1814 }"

(*b*) { *Buddha* / *Ṣaka* } *varsha* { 2436 / 1814 } *vaḷandá* (or *piraṇu sanda*) "after the expiry of { 2436 / 1814 } years of the { Buddhist / Ṣaka } era,"

although manifestly inconsistent, have the force of equivalent expressions.

The Ṣaka year is commonly treated as commencing with the entrance of the sun into Aries (*Mésha saṇkránti*), *i.e.*, on or about April 12[4]—but in any notation of *tithis* or lunar days is calculated from the first day of the bright fortnight of Bak (*Chaitra sukla 1*), after the new moon conjunction, preceding *Mésha saṇkránti*.

The Buddhist year is counted from the full moon of Vesak (*Vaisákha*), which occurs late in April or in May.

Every Buddhist or Ṣaka year, therefore, covers portions of two Christian years (treating years A.D. as commencing on January 1), and according as the required date of the Buddhist or Ṣaka year falls in the (i.) latter, or (ii.) prior, months of the Christian year, the correct equations will be :—

(i.)		(ii.
A. B. — 544.	...	A. B. — 543.
A. S. + 78.	...	A. S. + 79.

Transliteration.

The system of transliteration adopted is that set out in the Ceylon Government Minute of August 29, 1866. Regarding the texts and transcripts of (i.) inscriptions and (ii.) *sannas*, it should be noted that—

(*a*) *Ordinary brackets* are used for doubtful readings.

(*b*) *Square brackets* for worn letters partially illegible, or for letters wholly illegible which can be supplied with certainty.

(*c*) Letters wholly illegible, which cannot be supplied, are represented by points, usually at the rate of one for each syllable.

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[1] A system of *current* years is in vogue in part of the Madras Presidency.

[2] Thus in Ceylon, A.S. 1814 and A.B. 2436, which *expired* on April 11 and May 11, 1892, will continue to be *held as current* until April 11–12 and April 30, 1893.

[3] For the gradual process by which this anomaly was brought about, see Fleet, *Corpus Inscriptionum Indicarum*, Vol. III., Introduction, pp. 142–4.

[4] At present : the date will continue to progress from day to day, but only after the lapse of several years for each such progression.

LIST OF PHOTOGRAPHS.[1]

TEMPLES, &c.

FOUR KORALÉS.

BELIGAL KÓRALÉ.

Gandolaha Pattuwa.

1. Bamunagama déválé, exterior.
2. Do. carved wooden jamb and post.
3. Helamaḍa viháré (rock temple), exterior.
4. Waṭṭáramá, modern viháré, exterior.
5. Do. old viháré, *makara toraṇa* (unpainted).
6. Waṭṭárama, carved wooden door-frame.
7. Do. modern copy in stone of No. 6.
8. Do. modern stone carved door-frame.
9. Yaṭidolapahala viháré (rock temple), exterior.
10. Do. do. interior, sedent Buddha.

Ótara Pattuwa.

11. Beligala rock.
12. Beligala viháré.

Kiraweli Pattuwa, West.

13. Dorawaka déválé, exterior.
14. Támbugala viháré (rock temple), exterior.
15. Uḍuwaka viháré (rock temple), exterior.

Kiraweli Pattuwa, East.

16. Ambépussa dévále (rock temple), exterior.*
17. Deḍigama viháré, *bó maluva.*
18. Do. do. carved stone *vyágra.*
19. Do. ancient dágaba (*Koṭa Vehera*).
20. Lenagala viháré (rock temple), exterior.
21. Do. do.
22. Lenagala viháré, frescoes on front façade.
23. Menikkaḍavara, site of Portuguese fort from south
24. bastion.
25. Do. south bastion, front view.
26. Do. do. side view.

Kandupiṭa Pattuwa.

27. Arandara, site of Portuguese fort at Piṭagal-
28. deniya
29. Danduvalgané viháré, premises.
30. Ganegoḍa viháré (rock temple), side view.
31. Do. do. front view, showing steps.
32. Do. do. front view, showing *gajasiṇha* balustrade.
33. Ganegoḍa viháré, front elevation of basement with
34. dado.
35. Ganegoḍa viháré, fragments of carved stone pil-
36. lars, &c.
37. Do. do. stone pillars, restored.
38. Do. do. stone pillar with capital, restored.
39. Do. do. stone capitals.
40. Do. do. interior, sedent Budha, rock hewn.
41. Wanduradeṇiya viháré, exterior.
42. Yaṭahalena, gorge leading to viháré.

KINIGOḌA KÓRALÉ.

Meḍameḍiliya Pattuwa.

43. Diyasunata, modern viháré, exterior.
44. Do. modern carved stone door-frame.
45. Do. old viháré; incumbent priest administering *pan-sil.*
46. Nawagomuva viháré, exterior.
47. Do. do. interior, *makara toraṇa.*
48. Pinnavala pansala, carved wooden pillars.
49. Do. single wooden pillar.

Walgam Pattuwa.

50. Dambulla viháré (rock temple), stone stairway.
51. Do. exterior.
52. Dambulla viháré, interior, portrait of Levké Disáva.
53. Udanwiṭa viháré, premises.

GALBOḌA KÓRALÉ.

Galboḍa Pattuwa.

54. Buḷuvanagané viháré (rock temple), exterior.
55. Kaḍigomuva, oldest viháré, exterior.
56. Kaḍigomuva, oldest viháré, carved wooden door-frame.
57. Do. do. interior, *makara toraṇa.*

Egoḍapota Pattuwa.

58. Ambuḷugala viháré, carved stone door jamb, upper portion.
59. Do. do. do. lower portion.
60. Do. carved stone pillar.
61. Danagirigala viháré (rock temple), exterior.*
62. Danagirigala viháré, interior, *makara toraṇa.**
63. Do. do. wooden *makara toraṇa* with bronze gilt Buddha.
64. Kappágoḍa viháre, premises.*
65. Do. old viháré, carved stone door-frame.*

Meḍa Pattuwa.

66. Aḷutnuwara, modern déválé, exterior.*
67. Do. old *Galé-kepu déválé.**
68. Do. ancient dágaba and pillars.*
69. Devanagala, ruined stone viháré.
70. Devanagala viháré, dágaba.
71. Do. carved wooden door.
72. Do. carved jamb and door (unused).†

PARANAKÚRU KÓRALÉ.

Tunpaláta Pattuwa.

73. Arama viháré, erect Buddha, clay figure.
74. Dippiṭiya viháré, exterior.
75. Do. carved wooden door-frame.
76. Geṿalapiṭiya, group of Róḍi.
77. Geṿalapiṭiya, group of Róḍi and *kupáyama.*
78. Poňḍape viháré, premises.
79. Seḷava viháré (rock temple), exterior.
80. Do. interior, *makara toraṇa.*

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[1] The photographs marked with an asterisk (*) were taken by Mr. H. White, C.C.S. The inscription slabs, &c., distinguished by a dagger (†) are now in the Colombo Museum.

THREE KORALÉS.

DEHIGAMPAL KÓRALÉ.

81. Kabalamulla déválé, exterior.
82. Do. do. insignia of *Pattini Deviyo.*
83. Mędagoda déválé, exterior.
84. Do. ornamental stone pillar.
85. Do. do. upper portion.
86. Mędagoḍa déválé, ornamental stone pillar, lower portion.
87. Ruvanwęlla, Fort, from road.
88. Do. do. old gateway, 1817.
89. Do. Major Haddock's pillar.

AṬUḶUGAM KÓRALÉ.

90. Aṭuḷugama viháré, premises.
91. Dęraniyagala déválé, premises.
92. Do. viháré, exterior.
93. Do. interior, bronze gilt Buddha.
94. Hakurugala viháré (rock temple), exterior.
95. Sítáwaka, Bęręṇdi kóvil, stone slab bridge.
96. Do. entrance, south front.
97. Do. do. do. right portion.
98. Sitáwaka, Bęręṇdi kóvil, west front, with ornamental spout.
99. Sitáwaka. Bęręṇdi Kóvil, north front.
100. Do. east front.
101. Do. do.
102. Do. outer revetment, north-west elevation.
103. Sitáwaka, Bęręṇdi kóvil, carved guard-stone.
104. } Do. fragments of carved stone
105. } pillars.
106. Sitáwaka, Bęręṇdi kóvil, fragments of carved stone pillars.

PANÁVAL KÓRALÉ.

107. Mahara viháré, *makara torana* over entrance.
108. Do. interior, sedent Buddha.
109. Do. do. erect Vishṇu.
110. Mániyangama viháré (rock temple), exterior.
111. Do. do. frescoes on front façade.
112. Do. do. frescoes on pansala wall.

PÁTA BULATGAMA.

113. Ambamalla viháré, exterior.
114. Do. interior, carved stone pillar.
115. Rangalla viháré (rock temple), exterior.
116. Do. interior sedent Buddha, rock-hewn.

INSCRIPTIONS AND SANNAS.

117. Yatahalena, No. 2, cave, *pot-gulla.*
118. Do. No. 3, cave, old viháré.
119. Kurenpola, slab, fourth or fifth century A.D.
120. Parape, pillar (fragment), tenth century.
121. Sęlawa, rock, tenth century.
122*a*. Devanagala, rock, twelfth century.
122*b*. Do. do.
122*c*. Do. do. photograph from squeeze.
123. Ęvunugala, slab, twelfth century.†
124. Galatara, slab, thirteenth century.
125. Petigammana, pillar, fourteenth century.†
126. Aḷutnuwara, slab, fourteenth century.
127*a*. Waharakgoḍa, rock, No. 1, fifteenth century.
127*b*. Waharakgoḍa, rock, No. 1, photograph from squeeze.
128. Do. No. 3, fifteenth century.
129. } Dędigama, pillar, fifteenth century.
130. }
131. Sęlava, slab, nineteenth century.
132. Koṭagama, slab (Tamil), fifteenth (?) century.
133. Imbulána, cave, treasure (?) marks.
134. } Mędagoda *sannasa.*
135. }
136. } Gęṭabériya and Deevundara *sannas.*
137. }
138. Telkumuduwala and Doranuwa *sannas.*
139. Molligoḍa *sannasa.*

MISCELLANEOUS.

140. } Waṭṭárama viháré, large (16 ft.), square awning,
141. } scenes from the life of Buddha, old.†
142. Mániyangama Viháré, ornamented curtain cloth, old
143. Kabalamula déválé, do.
144. Do. Rája Sinha's bed, carved headpiece.
145. Kumbukgama viháré, carved wooden pillars.†
146. Nugavela déválé, carved wooden jamb portion.
147. Pinnavala pansala, *gonęs* carved beam and capital.†
148. Walpola viháré, ornamental tiles.†
149. Four Kóralés, flag.
150. Three Kóralés, flag.

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REPORT, HISTORICAL AND ANTIQUARIAN,

ON

THE KÉGALLA DISTRICT.

INTRODUCTION.

THE KÉGALLA DISTRICT comprises *Hatara Kóralé*, or the **Four Korales** (Beligal, Kinigoḍa, Galboḍa, and Paraṇakúru), *Kóralé Tuna*, or the **Three Korales** (Dehigampal, Aṭuḷugam, and Panával), together with **Lower Bulatgama** (*Páta Bulatgama*). The whole of this tract formed a portion of *Máyá Raṭa*, the central of the three ancient divisions (*Tri Siṇhala*) of the Island.

"The beautiful country of Máyá" had been from early times an appurtenance to the kingdom of *Pihiṭi* or *Rája Raṭa*, and governed for the king resident at Anurádhapura, or Poḷonnaruwa, as his viceroy (*Upa Rája*) by some close relative, usually brother or son.

After Parákrama Báhu I. the Great (1153–1186 A.D.) had united the whole of Ceylon in a single sovereignty by the conquest of *Ruhuṇa*, the southern division, the country was probably split up into minor districts roughly, as they have continued to the present day. Says the "Maháwaṇsa":—

> The lord of the land divided the army and the revenue into two branches of the king's service, and placed them under (the oversight of) two chief officers. Likewise, also, the king divided equally the whole of the country that he had gotten by conquest, and put the two parts thereof under two ministers of accounts who had a claim to hold the offices by right of regular succession.[1]

From this period, therefore, probably dates that constitution upon a settled basis of the Kandyan kingdom, with its laws, military and civil organizations. This system it was left for the enlightened Kalikála Sáhitya Sarvajña Paṇḍita Parákrama Báhu (1267–1301 A.D.) to further perfect during the period of peace which succeeded the expulsion of the Tamil rulers by his father Vijaya Báhu III., when the three kingdoms had been again brought under one dominion.

> And after this the king, who was well versed in the laws of Manu, separated and marked out, as they stood before, the lands and houses and fields that belonged to private families by inheritance, from which the stranger, their enemy, had kept them out for a long time, and caused them to be restored to their rightful owners. Likewise, also, he ascertained and fixed the lands and gardens and other substance that had been dedicated to Buddha and the Dhamma, and the lands that were given for procuring what was needed for the support of the priesthood, and the lands that belonged to the eight establishments, and also to the parivenas. And these he caused to be restored accordingly. In like manner also he ascertained and established each in their place the five orders of menials and the ten orders of menials that belonged to the royal households. And the lord of the land so ordained the affairs of the kingdom that all the inhabitants of Laṇká prospered and became exceedingly rich, and the whole country abounded with food.[2]

The comprehensive terms *Hatara Kóralé*, *Kóralé Tuna*, and more especially *Bulatgama*, would seem to be comparatively of late adoption. But that they were in vogue by the sixteenth century at least the Portuguese records render certain.[3] And from the "Kaḍaim-pot," or old "Boundary books" (attributed to the fourteenth century), it is no less clear that the several subdivisions were even then shaping themselves within the approximate boundaries they still retain.[4]

Dealing with Máyá Raṭa, the "Kaḍaim-pot" enumerate its twenty-eight districts, beginning with *Siduruvána*:—

> A hereditary possession fit for the abode of its glorious people, as well as of the monarchs, regents, and noblest ministers of high merits, in extent sufficient for the elephants, horses, chariots, and foot soldiers of one king, full of mines of iron, copper, silver, gold, and gems, abounding with rice villages, queen villages, and betel villages and towns, so prosperous that if anything were desired and asked of the people in them, there would be nothing of which it would be said it is not here.....

Then follows :—

> The seventh is called *Kiriboḍa*.[5] It received the name of Kirigal-nuwara from the fact of its containing markets. Four stone pillars are set up at four corners, adorned with magical Tamil signs. Be it known this region covers twelve yoduns.

This division may be taken to include Kiňdiboḍa, Kiňdigoḍa, or Kinigoḍa Kóralé, and Galboḍa Kóralé, though the latter—at any rate the Galboḍa Pattu—was also anciently known as *Saila-garbha-janapada* ("the rock-womb-commune"), a name which the encircling hills quite justify.

> The country of *Saňda-pána-dunna Raṭa* is adorned with four stone pillars, engraved with figures of the moon. The country lying between should be known as the district of Saňda-pahan-dunna Raṭa.

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[1] *Maháwaṇsa*, LXIX., 29, 30 (English translation, 1889, Part II., p. 151).
[2] *Maháwaṇsa*, LXXXIV., 1–6 (English translation, 1889, Part II., p. 283).
[3] The term *Kóraḷaya* occurs in two copper *sannas* of Vijaya Báhu (probably the VIIth, 1398–1409 A.D.). For one of these grants see J. R. A. S. (C.B.), 1873, p. 75.
[4] A translation of the *Kaḍaim-pota* is given in the "Taprobanian" (vol. III., p 55), under heading "The Divisions of Laṇká, or Srí Laka Kaḍayuru." A summary appears in *Satya-samuchchaya*.
[5] Variant reading, *Kindigoḍa* of "16 voduns" (Tap., vol. III., p. 58).

Haňdapandunna Kóralé consisted of the Mávata and Kanduaha Pattus, now transferred to Paraṇakúru Kóralé. The name appears in nearly all the Dutch maps of Ceylon, and was certainly a separate division up to the middle of the eighteenth century, if not later. It was to "Handapondoun," "a sweet and pleasant country," the captive Robert Knox was removed in 1660 after the death of his father in Seven Kóralés: he quitted it "with fear and sorrow" for "Laggendenny."

The origin of the name Paraṇakúruva—Panakúru Kóralé is a pleonasm begotten of assimilation with the other Kóralés—is thus explained in the "Kaḍaim-pot":—

In old times, after the Ráwaṇa war, from Kúru Raṭa there came to this Island a queen, a royal prince, a rich nobleman, and a learned prime minister, with their retinue, and by order of King Ráma dwelt in the place called on that account Kúru Raṭa. In the year of our great lord Gautama Buddha, Gaja Báhu, who came from Kúru Raṭa, settled people in the (second Kúru Raṭa), calling it *Paraṇa-kúru-raṭa*. Into another place he sent 1,000 persons, and gave it to them calling it *Aḷut-kúruva*.

This was after Gaja Báhu's (109–131 A.D.) conquest of the Chóḷians (*Holí Raṭa*) and the recovery of the Siṇhalese captives carried away during his father's reign. These residents, prior to their deportation, of Kúru Raṭa he redomiciled in their old district, naming it *Paraṇakúruva*, or "the old Kúruva," whilst to the slaves he had himself brought over the allotted *Aḷutkúruva* ("the new Kúruva") on the western coast. So, too, the *Kurunégala Vistaré*:—

Aḷutkúruva, so named from its having been given to those captives brought from Holí Raṭa: *Paranakúruva* so called as in it lived those who had formerly been there.

The "Kaḍaim-pot" pass on to—

The eighth, called *Pálaṇgomuwa Rájaya*. It is formed by three famed streams crossed by timber one-log bridges (*hédaňḍu pálam*). In one direction is a stone pillar with a scale engraved on it. The country between, let it be known, is sufficient in area for one king to rule.

Part of the Atuḷugam and Dehigampal Kóralés. The old name had disappeared even two centuries ago. The present humble village of Pálaṇgomuwa may have had an ephemeral importance at the time of the division into districts.

The ninth is called *Kuṁburugomu Raṭa*. It contained a royal city in the time of Ráwaṇa. At this day it hath to the east a woody country containing vast tanks and dams with paddy fields (*kuṁburu*). This district received its name from the city Kuṁburugomu Nuwara. East of this country, at a distance of three gavs, is a pond of resin in a village called Dummaladeniya; two gavs away from the city southwards is a large waterfall. To the west of the cataract there are the Nánu-gal rocks, and west of the city, at one gavva's distance, is a large market village. In the centre of this village there is a tract of ground with blacksmiths' forges. About two gavs north of this city is fixed a large stone pillar near a *sáláva* and *vehera*.

The greater part of Atuḷugam Kóralé. Kumburugama lies beyond Deṛaṇiyagala.

Mániyamgama Raṭa was complete with a more than a thousand villages (*niyam gam*) in former times. The region included within four stone pillars engraved with *má niyan* signs is called Mániyamgama.

The Panával Kóralé, which, like the Atuḷugam Kóralé, may have changed its name owing to some fortuitous circumstances having given a temporary importance to the village of Mániyamgama, as with Kumburugama, sufficient to alter the district's name.

After speaking of other districts now belonging to the Western and North-Western Provinces, the "Kaḍaim-pot" describe Beligal Kóralé:—

The twenty-second (division) is known as the principality of *Beligala*. It was so called, because pearls, coral, and the seven treasures[1] were found in *beli*,[2] *givul*, and other trees, and in its rock caves, &c.; because of four stone monoliths, which stood as boundary marks at the four corners (of the rock) with a *beli* fruit carved on each; because a certain rich man obtained the land in perpetuity by giving a *beli* fruit full of treasure to a former king; because a *beli* tree grew in a crevice of the rock on the east of Beligal palace; and because there were situated all the flower gardens from which *beli* flowers were culled for the king.

The ultimate effect of the subdivision of the country was the establishment of the several Kóralés and other divisions under Disáwas and Raṭémahatmayás. The twelve Disáwanies were Hatara Kóralé (Four Kóralés), Sat Kóralé (Seven Kóralés), Uva, Mátalé, Sabaragamuwa, Kóralé Tuna (Three Kóralés), Walapané, Uḍapaláta, Nuwarakaláwiya, Wellassa, Binṭenna, and Tamankaḍuwa. Of these, the chiefs of the first four ranked above the others, and were styled Mahá Disáwas.

The nine other districts, considered less important, and placed under Raṭémahatmayás (except Bulatgama, which had its own lesser chiefs) were Uḍunuwara, Yaṭinuwara, Tumpané, Hárispattuwa, Dumbara, Héwáheṭa, Kotmalé, Uḍa Bulatgama, and Páta Bulatgama.

Bulatgama, as a provincial term, must be very modern. None of the older maps seem to have it, though under "Oudapollot," is doubtless hidden Bulatgama, in addition to Uḍapaláta: under "Dolusbaug," the present Dolosbágé and Lower Bulatgama. With the Disáwanies of the Four Kóralés, Sabaragamuwa and Uḍapaláta, Uḍunuwara, Yaṭinuwara, and Kotmalé, Bulatgama was under the authority of the second Adigár. It may have formed part of the old *Siduruvána Raṭa* and be shadowed forth in "the betel villages" (*bulat-gam*), which added not a little wealth to that enviable division. That the name itself, as localized, has been of long standing, is to be gathered from *Mayurá Sandeṣaya* ("Peacock's Message") written in the fourteenth century.[3] The peacock in its flight is made to describe the route from Gampola to the low-country. After passing "Ambuḷuwákaḍa," Bulatgama is to be marked by the bird:—

සල ත් තළින් සන්කර රන් වලව්ල න
ලොලත් වඹන වරඟන නිලුපුල් නුව න
බල ත් මෙතොප කබපිල් ඇස් අදනමේ න
බුල ත් ගමුව බල නවයෝනන් කෙළි න

Where sport the golden-bangled girls,
Eyes amorous with lotus vie;
Before whose gaze e'en eyedrops yield,
Fair Bulatgama next descry.

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[1] Viz., gold, silver, pearls, gems, diamonds, cat's-eyes, and coral.
[2] *Ægle marmelos*.
[3] In the reign of Bhuvaneka Báhu Vth, of "Gangásiripura" (1378–98).

The officer of highest rank under the Kandyan monarchy was the Adigár (*Adikárama*), styled *Maha Nilamé*, or Prime Minister. Originally there were four Adigárs; by the time of Rája Siṇha II. they had been gradually reduced to one. Rája Siṇha is said to have reappointed the second, and the last king of Kandy added a third. These were respectively styled *Pallégampaha-Adikáram-Mahatmayá* (first Adigár), *Uḍugampaha-Adikáram-Mahatmayá* (second Adigár), and *Siyapattuwa-Adikáram-Mahatmayá* (third Adigár). Their duties comprehended those of court ministers, chief justices, and commanders of the military forces.

The *Disámahatwaru*, or disáwas were virtually supreme in their districts. Each had his distinct flag and bodyguard. They had judicial powers inferior to the Adigárs; and were responsible to the king for the collection of the revenues and the execution of court orders within their Disáwanies. The Raṭémahatmayás were of less rank than the Disáwas, their duties were alike, but less responsible. No flag was allowed them, nor armed guards and palanquins. In their civil capacities the Disáwas and Raṭémahatmayás deputed their authority to Kórálas, who acted through the medium of Vidánés, &c., in their Kóralés. At the head of the military service was the Mudaliyár, or Mohoṭṭála, under whom were Muhandirams, Árachchies, Kangánies, and Lascoreens, who were remunerated by service lands, by partial exemption from dues, or similar privileges. The Portuguese improved on this mixed scheme of civil and military authority, and the Dutch found it convenient to retain the system, but in the end, to prevent friction, amalgamated the double duties in a Mudaliyár as the head, with district officers under him for both duties.[1]

A detailed account of the native administration of the Four Kóralés under the Kandyan kings, as representative of that prevailing in other districts, is given by Sir John D'Oyly in his "Constitution of the Kandyan Kingdom."[2]

The **Four Korales** took precedence over all other outlying divisions, a distinction of which its chiefs were justly proud. In the annual Perahera procession at Kandy, the *Ira-handa-kodiya* or flag of the Four Kóralés (sun, moon, and stars, on a white ground) should immediately follow those of the Gajanáyaka Nilamé and Maha Lékama, in front of the flags of the rest of the districts.[3] An old ballad current in the district relates how, in addition to this right, the privilege of bearing the five honours and a banner was won for the Four Kóralés by brave men of old.[4]

The Four Kóralés were ever favoured by Kandyan monarchs. They have been the seat of more than one principality, and earlier of many a stronghold. They have given birth to many noble families, and to this day may be found descendants of nearly all "the eighteen chief walawwas," the present poverty of some of whom has not carried with it forgetfulness of their pure blood.

The **Three Korales**, from their comparative isolation, sparseness of population, and the forestclad hills, which formerly rendered access difficult, and limited production, never took rank approaching the Four Kóralés. Nevertheless, the value of the arecanut supplies drawn from *Kóralé Tuna* was recognized by the Kandyan kings, though much cramped by a relentless monopoly which the British Government at once relinquished upon the acquisition of the Kandyan Provinces in 1815.

Nor have the Three Kóralés been wanting in distinguished chieftains of pure birth. And if on no other grounds, the establishment of the Sítáwaka kingdom by Máyádunné, and the martial exploits of his brave, if inhuman, son Rája Siṇha I., would alone suffice to entitle the Three Kóralés to a prominent place in Ceylon history.

The flag of the Three Kóralés the *Bhéruṇḍa*—that fabulous double-headed bird, always represented as a spread-eagle—had to follow those of the Four and Seven Kóralés, Úva, Mátalé, and Sabaragamuwa, in the Perahera procession.

Bulatgama was not entitled to a flag.

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[1] See Davy, "An Account of Ceylon," 1821, chap. V.
[2] Appendix A.
[3] *Daḷadá Pújáva.* See, too, J. R. A. S., 1836, vol. III., pp. 161–164.
[4] Given in *Mahá-lékam-miṭiya.* The last of the eight stanzas runs :—

කොඩියකුත් රතු බැඳපු සවරන් සදන යුදයට පෙරමු නේ
කොතවියත් සහ පච්ච ලන්සේ දවුන්ඩෙකුත් සමයි නේ
කොඳියකුත් තව පිණිවි ඉරසඳ මානපසමේ සමයි නේ
මෙම සිරිත් ඇති සතරකෝරලෙ දිසාවේ යෙති පෙරමු නේ

PART I.—HISTORICAL.

THE interest of the Kégalla District is rather historical than archæological.

The Four and Three Kóralés must always have been a coveted acquisition, and the arena of countless struggles between the rulers of the *Pihiṭi* and *Máyá* divisions and the stubborn princes of *Ruhuṇa*, no less than the scene of border raids and mutual attacks of turbulent chieftains, during the anarchy resulting from Tamil irruptions. As the "Mahá wansa" has it, "they who were of households of high repute scattered themselves everywhere in convenient places, and lived as if they were concealing themselves. The chief men, also, who had been set over the boundaries by the kings of both parties, fell out among themselves and made war on each other continually," and "being at enmity with one another, they so laid waste the country that villages and ancient places could not be recognized."[1]

Material is not available for a connected history of the district from early times. Prior to the sixteenth century, the references which may with some certainty be gleaned from Sinhalese historical records are isolated and meagre. This is partly due to the difficulty of identifying places under their ancient names long since modified or entirely changed. But the main reason is patent. So long as the seat of Government lay at a distance, attention was naturally diverted from outlying Provinces. When the capital was made Dambadeniya, and later Gangásiripura (Gampola), the Four, if not the Three, Kóralés, must have assumed greater importance. With the transfer of rule to Jayawardhanapura (Kóṭṭé), the district continued to receive more notice. From this period until the latter part of the seventeenth century it gradually came into marked prominence: first, as an appanage of Kóṭṭé under princes resident at Ambulugala and Menikkadawara; next, as a valued acquisition of the Sítáwaka domain; and, finally, from the persistent efforts of the Portuguese to hold it permanently by force of arms.

Continuing the while to thrive, after a century and half of rest, the Three and Four Kóralés emerged at the fall of the Kandyan monarchy as one of the fairest portions of the British inheritance. Some account of its history will, therefore, fitly precede notice of its older temple legendary sites and epigraphical records.

A few scanty historical references bearing on the district before 1400 A.D. follow.

Devanampiya Tissa (306-266 B.C.)[2] confers on Buddhamitra Kumárayá, one of the princes who escorted the *Bó* branch from India, so much of the Three Kóralés as lay between Ruwanwella and Ketakaláhínna.

In the same reign **Yatala Tissa** is born at Yatahalena Viháré during the flight of his father Mahánága and mother from Anurádhapura to Ruhuna, where he succeeded his father as king.[3]

Gothabhaya (240-253 A.D.) builds Pérádeni Nuwara, in Beligal Kóralé, and endows Waṭṭáráma Viháré for Maliyadéva Terunnánse.[4]

Kit Siri Mevan (301-330 A.D.). Princess Ranwali and her husband Danta Kumárayá fly from Kálinga-rata to Ceylon with the Tooth-relic, and are provided with a residence in "a village in Kíriwella in Beligal Kóralé."[5]

Wijaya Bahu I. (1071-1126 A.D.), pursued by the Chóḷians, flees from Pulatthipura (Poḷonnaruwa) to Villikábána, and thence—

> He who know well how to take advantage of the times and the occasions, went up to the rock called Vátagiri [Vágirigala] and built a fortress near the foot of the rock, and made war for three months, and drove back the Tamils.[6]

Again, in the thirtieth year of his reign, when preparing an expedition against the Chóḷian country, the mercenaries (Velakkáras)—

> Wished not to go thither, and rebelled like unto furious elephants, and laid waste the country round about, and took the city of Pulatthi. Being puffed up with success, they took also the king's sister captive with her three sons, and hastened and burnt the king's palace with fire. And the king, who then dwelt at Anurádhapura, made haste and departed from the city for the southern country, and placed all his treasures in the mountain Vátagiri.[7]

Thence he returned with Víra Báhu, the sub-king, to Pulatthi, "gave battle, and speedily drove away the rebellious hosts."

Parakrama Bahu I. (1153-1186 A.D.) chose among his officers the trusty "Generals Kitti, who were brethren." Both served him well in the subjugation of the Island. According to tradition, the brothers Hiti Bandára, *par nobile fratrum*, lived in the Galboda Kóralé, and more than one "Walawwa" of the Four Kóralés claims descent from them.[8]

Vijaya Bahu III. (1240-1267 A.D.)—

> Caused Billasela (Beligala) rock to be encompassed, and defended with ramparts and gates.....and on the top of the rock he built the temple of the Tooth-relic.[9]

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[1] *Maháwansa*, LXI., 62–66 (English translation, Part II., pp. 116, 117).

[2] Dates of reigns are those given in Turnour's "Epitome of the History of Ceylon" (Ceylon Almanac, 1833), unless otherwise specified. These dates are known to be inaccurate in many instances. Another "Chronological Table of Sinhalese Sovereigns" has been compiled by the translators of the *Maháwansa*; but a satisfactory adjustment of Sinhalese chrenology is much needed.

[3] *Maháwansa*, XXII., 1–10 (English translation, p. 83).

[4] *Waṭṭáram-asna.*

[5] *Rájávaliya.*

[6] *Mahawansa*, LVIII., 29–32 (English translation, Part II., p. 99).

[7] *Mahawansa*, LX., 36–39 (English translation, Part II., p. 110).

[8] *Mahawansa*, LXXII., 195 (English translation, Part II., p. 183).

[9] *Mahawansa*, LXXXI., 32–34 (English translation, Part II., p. 273).

Parakrama Bahu III. (1267-1301 A.D.), his son, "caused the Pariveṇa Bhuvaneka Báhu, called after his name, to be built at Billasela Viháré by his sub-king."[1]

During this reign Bósat Vijaya Báhu with an army—

Went up to that high rocky stronghold called Vátagiri. And on the top of that mountain he built a glorious palace, surrounded it with a very high wall, and buried all the valuable treasure therein that the king, his father, had given him, so that it might avail him in time of need.[2]

Further, "he built there a beautiful monastery," which he dedicated and endowed.

After the establishment of Jayawardhanapura (Kóṭṭé) as the capital of the chief kingdom in the fifteenth century, historical incidents are forthcoming in greater number and detail.

According to the "Rájávaliya,"[3] when **Vijaya Bahu VI.** was carried away captive, his queen Sunétra Dévi, fled with her young son to Vídágama, where lived the illustrious high priest of that name. The minister Alakéswarayá[4] endeavoured to have the son of Vijaya Báhu killed. Some vague shreds of the story of his escape and concealment by a blacksmith in the village Polwatta, of the Galboḍa Kóralé, given by the "Rájávaliya," are current in the village to this day. The prince lived in obscurity until he reached the age of sixteen, when Vídágama Terunnánse and other leading men rose against Alakéswarayá and put him to death. Vijaya Báhu's son was then placed on the throne under the title of **Sri Parakrama Bahu VI. (1410-1462 A.D.).**[5]

By his marriage with a princess of "Kírawella" he had a daughter, Ulukuḍayá Dévi, and by another wife probably two sons, Sénánáyaka Sapumal Kumárayá and Kuḍá Kumárayá. Sapumal Kumárayá conquered Jaffna, and the government was conferred on him by his father. The younger son was given the principality of the Four Kóralés, to which was perhaps added the Three Kóralés and Sabaragamuwa. He built a palace at Ambuḷugala, in the Galboḍa Kóralé (where his father may have spent his youth in lowly circumstances), and there continued to reside until he marched to oust his brother's nominee from the throne of Kóṭṭé. During his father's reign he was called on to punish a refractory prince of "the upper country" *(Uḍaraṭa)*, and effectually humbled him.

Parákrama Bahu VI. was succeeded by his grandson, **Jayawira Parakrama Bahu (Jaya Bahu II.) (1462-4 A.D.)**, who, within two years, lost his kingdom and his life at the hands of Sapumal Kumárayá.

This prince assumed the title of **Bhuvaneka Bahu VI. (1464-71 A.D.).** After a reign of seven years, in the course of which the aid of his brother had been enlisted to suppress a formidable revolt, Bhuvaneka Bahu died, leaving the throne to **Pandita Parakrama Bahu VII. (1471-85 A.D.)**, son of Jayavíra Parákrama Báhu, whom he had adopted.

He was not allowed to reign undisturbed; for "Ambuḷugala Rájá," raising an army in his provinces, passed through Siyané Kóralé to Keḷani. In a battle fought at Inkendagama, the king of Kóṭṭé's Generals, Patirája and Kurugama, both fell. Kuḍá Kumárayá entered Kóṭṭé and massacred the king, his queens, and three children. He then seized the throne and assumed the name of **Vira Parakrama Bahu VIII. (1485-1505 A.D.).**

Ambuḷugala was thereafter abandoned as the seat of the principality. It may have passed in this reign for a while to Meṇikkaḍawara: later it rested at Sítáwaka, which, within a few years, rose once more to the dignity of a kingdom.

Víra Parákrama Báhu was twice married, and to two sisters. He left six sons, Dharmma Parákrama Báhu, Taniveḷla Báhu, Śrí Rája Siṇha, Vijaya Báhu, Rayigam Baṇḍára, Sakalakalá Vallabha, besides a daughter. Rája Siṇha and Vijaya Báhu built Meṇikkaḍawara Nuwara, in Beligal Kóralé, and lived there as associated husbands of a Kírawella princess. The fifth son settled at Rayigama, whence his name. Vallabha elected to live at Uḍugampola, Taniveḷla Báhu at Mádampé. The latter married a daughter to a Malabar prince, by whom she had two sons, Vídiya Kumárayá and Tammita Baṇḍára.

On the death of Víra Parákrama Báhu, after a reign of twenty years, the throne passed to his eldest son, **Dharmma Parakrama Bahu IX. (1505-27 A.D.)**, who held it for twenty-two years. Upon his demise the throne was offered to Vallabha, but declined, and Rája Siṇha being dead, **Vijaya Bahu VII. (1527-34 A.D.)** was crowned king at Kóṭṭé.

To him and his elder brother, whilst at Meṇikkaḍawara, had been born four sons. The eldest died when young; Bhuvaneka Báhu, the second son, ultimately succeeded to the throne; the third became Governor of Rayigama after his uncle; and the youngest Máyádunné, was destined to restore the ancient Sítáwaka kingdom. After the death of his brother and their first wife, Vijaya Báhu married another Kírawella princess, who brought with her either a son or younger brother. This boy, Dewarája Kumárayá, he nominated for the throne, with the object of disinheriting the three princes, the issue of the joint bed. To save their lives, the two elder fled to Boraleṣmigamuwa, and Máyádunné to **Jayawira**, king of "Uḍaraṭa"; whence, rejoining his brothers with a large force, they captured and sacked Kóṭṭé, causing their father to be murdered. **Bhuvaneka Bahu VII. (1534-42 A.D.)** then ascended the throne.

Ceylon was at this time divided into three independent kingdoms: that of Kóṭṭé on the west and south, the largest; the northern provinces ruled by Malabars from Jaffna as far south as the Waṇṇi; and the kingdom of "Uḍaraṭa" (capital Kandy) covering the centre and eastern districts.

The Kóṭṭé territory was subdivided into petty fiefs, in great measure independent, leaving but little under the direct government of the supreme ruler. This excessive diffusion of vicarious authority bore natural fruit ere long in that revolt against the paramount power which reduced it to a mere name, and but for Portuguese aid would have wiped out even that. The times were rife for rebellion: anarchy and dissension, hastened by the appearance on the scene of the Portuguese, soon spread. The hour for the establishment of a new kingdom had come. There only wanted some bold spirit to bring it about. The man was found in **Mayadunne.**

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[1] *Maháwaṇsa*, LXXXV., 59, 60 (English translation, Part II., p. 290).

[2] *Maháwaṇsa*, LXXXVIII., 43–46 (English translation, Part II., p. 304).

[3] *Rájávaliya* (ordinary version): quoted *passim* for fifteenth and sixteenth centuries references. The issue of a reliable edition of the "Rájávaliya," collated from good manuscripts obtained in different parts of the Island, would supply a great want to students of later Siṇhalese history.

[4] Reigned under the title of Bhuvaneka Báhu V. at Gaṅgásiripura (Gampola), according to the "Rájaratnákaraya," and at Jayawardhanapura (Kóṭṭé) according to the "Maháwaṇsa."

[5] The Chinese records put a somewhat different complexion on the stirring events which ushered in the early part of the 15th century. See Tennent, "Ceylon," vol. I., pp. 417, 622, 628.

With the aid of his minister Árya, Máyádunné built Sítáwaka in **1534 A.D.**, making it the centre of a province, which appears to have included both the Three and Four Kóralés and Denawaka. His elder brother occupied Rayigama.

Bhuvaneka Báhu VII. had married his daughter to Wídaya Rája, and their son (afterwards Don Juan Dharmmapála) he brought up intending to make him his successor.

This estranged his brothers, and Bhuvaneka Báhu, finding his wishes likely to be thwarted, resolved on soliciting the aid of the Portuguese. An alliance, offensive and defensive, was accordingly entered into.

Máyádunné was the first to resist. Backed by a Portuguese force, Bhuvaneka Báhu set out to attack Sítáwaka, making himself master of the posts erected to prevent approach. Máyádunné, powerless to resist the combined armies, but trusting, not unwisely, to that silent diplomacy which native customs, expressive of respect and subserviency, can render so effectual, after "causing his palace to be ornamented, white cloths to be hung round the apartments, and the lamps of the palace to be lighted, and everything put in order," retired complacently to Batugedara. Bhuvaneka Báhu entered Sítáwaka, but spared it for the nonce.

Máyádunné returned to Sítáwaka. There Rayigama Bandára joined him; and remained in Mápitigama (Dehigampal Kóralé), near at hand, guarding the road to Sítáwaka, and generally harrying the territory of Kótté. Obtaining a force of Malabars from the Zamorin of Calicut, the brothers next besieged Kótté, which was not relieved for three months.

The following year **(1538)** the struggle was renewed, until Bhuvaneka Báhu, again assisted by the Portuguese, met Máyádunné at Gurubebila and defeated him. Máyádunné fled to Deraniyagala, in the centre of Atulugam Kóralé, abandoning Sítáwaka to the enemy, who set fire to it. Subsequently a peace was patched up.

By the death of Rayigama Bandára Máyádunné acquired fresh territory and again **(1540)** ventured to attack Kótté, but was forced once more to sue for peace. An attempt on the part of the Portuguese "to overturn the national faith" led in two years to fresh hostilities; but Bhuvaneka Báhu, when preparing to march against Máyádunné with a Portuguese force, was accidentally shot at Kelaniya.

Don Juan Dharmmapala (1542-1597 A.D.), his grandson, was then nominally placed on the throne, "but throughout the entire period of his rule his dominions can scarcely be said to have extended beyond the fortifications of Colombo. His accession served to revive the animosity and energies of Máyádunné, and the national party, whilst his helplessness placed the Portuguese in the position of principals rather than auxiliaries in the long war which ensued."[1]

Máyádunné immediately took the field against the Portuguese, but was checked. The situation was considered so critical that succours were implored from Goa. The Viceroy himself landed with a strong body of troops, and the united Portuguese and Sinhalese forces marched against Sítáwaka, which, again captured, was for the second time given to the flames. Máyádunné fled afresh to his forest retreat at Deraniyagala; but upon the retirement of the Portuguese again emerged from the pathless wilds of the Three Kóralés, whither his enemies had not cared to pursue him, and stubbornly rebuilt Sítáwaka. He shortly asserted his authority by suppressing a rebellion in the Four Kóralés, incited by Jayawíra, king of Kandy.

Máyádunné appears to have acted with great prudence in most of his proceedings. Perceiving that Don Juan, having abjured Buddhism and professed himself a convert to Christianity, would be unquestionably his determined enemy both from education and religion, he endeavoured so to ally himself with Wídaya Rája as to detach him from his son Don Juan and the Portuguese. A marriage between Máyádunné's daughter and Wídaya Rája was accordingly arranged, and negotiations entered into with a view to a perfect alliance. The issue was disappointing. Wídaya Rája soon brought on himself the animosity of Máyádunné by some outrageous conduct. Timbiripala Adahasin and Tikiri Rajjuru Bandára (afterwards Rája Sinha I.) were sent with Wikramasinha Mudaliyár to exact satisfaction. Pelenda Nuwara, their stronghold, was taken, but Wídaya Rája and his son Wijayapála Asthána escaped, to be for a while a thorn in the side of the Sítáwaka ruler.

Flying to Kandy, Wídaya Rája obtained the ready assistance of **Kumara Bandara**, who had driven his father Jayawíra from the throne. Wídaya Rája invaded the Four Kóralés and posted himself between Dewanagala and Alutnuwara. Tikiri Bandara at once marched against him, and completely routed his army, taking several prisoners. "From that day," says the "Rájávaliya," his name was (changed to) *Rája Sinha* ('the lion king')." After placing the Four Kóralés in a state of defence, Rája Sinha returned to Sítáwaka.

Wídaya Rája, who had deserted his army before the last battle, soon entered the Galboda Kóralé with a fresh force over Alpiti-kanda, and invited the people of the Four Kóralés by proclamation to repair to his standard. News reaching Sítáwaka, Rája Sinha hurried to oppose him, pushing on to Katugaha. Wídaya Rája, skirting Dewanagala, took up a position at Attapitiya ferry and began the attack, but was again defeated and driven back over the range of hills.

Rája Sinha was now appointed by his father Prince Regent with plenary powers. Pressure was brought on the king of Kandy to be rid of Wídaya Rája, who sought shelter with Edirimanna Súryya Rája, a chieftain who held sway over the Seven Kóralés at Mundakondapola Nuwara, defying Máyádunné.

After causing his protector to be treacherously murdered, Wídaya Rája assumed the government of the Seven Kóralés and sent to the Portuguese and his son Don Juan at Colombo for succours. A force, marched by Negombo towards the Seven Kóralés, and thence, with Wídaya Rája at its head, descended to Puwak-ellé-tota. Máyádunné despatched his son Timbiripala Adahasin and Wikramasinha Mudaliyár to meet them. The prince remained at Menikkadawara, while the Mudaliyár advanced to the Puwak-ella ferry. Here a fierce but indecisive action was fought.

In a subsequent expedition Rája Sinha penetrated to Mundakondapola Nuwara and defeated Wídaya Rája. This victory added the Seven Kóralés to the Sítáwaka kingdom. Before leaving the district Rája Sinha received the homage of its chiefs.

The Disáwani of Mátara had owned allegiance to Máyádunné, but about this time was occupied by the Portuguese on behalf of the king of Kótté. Wikramasinha Mudaliyár was therefore despatched to recapture the district, which was again brought under subjection after an ineffectual resistance.

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[1] Tennent, "Ceylon," vol. II., p. 16.

On Máyádunné's death, in **1581 A.D., Raja Sinha I.,** though the youngest and an illegitimate son of the late prince, whether by fair means or foul, obtained the reins of government, which he held for eleven years with an unscrupulous firmness that crushed all opposition.

He had to meet an immediate attempt by the Portuguese to gain possession of Sítáwaka. Marching to oppose them as far as Héwágama, the King sent Wikramasiṇha Mudaliyár to hold the enemy in check at Mulleriyáwa. Despite a desperate resistance, the general was driven back upon the main army. The severe fighting had, however, left the Portuguese unable to follow up their slight advantage immediately. Accordingly Rája Siṇha, putting his whole force in motion, himself advanced to Mulleriyáwa. Detaching a body of a thousand trained soldiers to take the Portuguese in rear, he led the attack in front, with his elephants, another thousand Illaṇgan spearmen and the Radágé companies of Alutkúru and Hápiṭigam Kóralés. Then ensued one of the hardest fought battles Ceylon has ever known. By personal efforts Rája Siṇha helped in no small degree to turn imminent defeat into a complete victory. Riding through the ranks and animating them by his presence and encouragement, he at once closed with the Portuguese, in order to minimise the effect of their fire. But Siṇhalese impetuosity could not force back the disciplined troops of Europe, and Rája Siṇha saw his soldiers slowly yielding ground. "The king," says the "Rájávaliya," "would not permit his army to retreat," but, again urging them on, at length drove a way into the midst of the Portuguese. The Portuguese, unable longer to load their guns, clubbed them and met the foe hand to hand. So desperate grew the struggle that Portuguese and Siṇhalese alike clung to the tails of the elephants and fought. The king on horseback flew from side to side, encouraging here, threatening there. Sparks flew from smitten corselet and cuirass "like a play of fireworks," whilst smoke enveloped all "as the mist in January." "That day blood flowed like water on the field of Mulleriyáwa." The Portuguese further pressed in flank and rear "could not retreat one foot," and left 1,600 killed on the battle field.

This signal victory enabled Rája Siṇha to advance gradually upon Colombo. Kóṭṭé was soon closely invested, Don Juan Dharmmapála escaping with difficulty to Colombo.

An insurrection of the Kandyan king obliged Rája Siṇha to leave the low-country for a time. He defeated Kumára Baṇḍára at Balana, took Senkaḍagala (Kandy), and pursued the king relentlessly from place to place until he found shelter with the Portuguese at Maṇṇár.

"Rája Siṇha now proceeded to develop his designs for concentrating in his person supreme authority over the other petty kingdoms of Ceylon. He put to death every aspirant of the royal line, and directed his arms against every chief who had been hostile or neutral during his struggles with the king of Kóṭṭé."[1]

In a short time he virtually made himself master of the whole interior, uniting under his rule the "Kanda-uḍa-raṭa, Úva, Panáwa, Vellassa, and the eighteen divisions of the Waṇṇi."

Thus freed from immediate anxiety in the inland districts, Rája Siṇha turned his attention to Colombo, which he invested with an army of 50,000 men, and effectually provided against the possibility of supplies entering the beleaguered city. Colombo held out until a force, accompanied by Kunnappu Baṇḍára (Don John), eager to revenge on Rája Siṇha the murder of his father, arrived from Goa. Landing at Maṇṇár the Portuguese marched from thence to Kandy.

This diversion saved Colombo, forcing Rája Siṇha to raise the siege, return to Sítáwaka, and repel a formidable invasion of his territory.

With increasing age his authority and success equally dwindled during the close of his career. He had poisoned his able general, Wikramasiṇha Mudaliyár and the Mohoṭṭiyás now entrusted with the command, Arivanki Veṇḍu Perumal and Mannamperuma, could not make head against the growing power of Kunnappu Baṇḍára, now paving his way cautiously to the throne by the murder of Don Phlip and the expulsion of the Portuguese from Kandy. "The grim old lion king," therefore, took the field in person, and marched to Máwęlla to encounter the army from Kandy under Don John, which held the Balana and Kaḍugannáwa Passes. The battle ended disastrously for Rája Siṇha, who was yet able to act on the defensive. Stationing Mannamperuma Mohoṭṭiyá in command of the Galboḍa Kóralé and Paraṇakúruwa at Kaḍurugaskalla, Rája Siṇha, weighed down by age and chagrin at this his first real defeat, and suffering from an ulcer in the foot which refused to heal, withdrew to Petangoḍa. There he soon ended his days "in the year of Saka 1514" **(1592 A.D.).**

"Thus passed away, on Thursday, the 7th day of the moon, under the planet Sata, Rája Siṇha Rája, who brought Srí Laṇká under one banner."

In the character of Rája Siṇha I. courage and ability were strangely blended with ferocity and cunning. At the advanced age of 100 years he retained much of the elasticity and energy of youth. The lesson acquired under his father's reign, that Europeans were only to be repelled by an altered system of native warfare, was duly put in force, and resulted in the success it deserved. Rája Siṇha's merit as a ruler was, however, confined to his military virtues. His first essays in war, though rude and irregular, was successful, and it was not till he encountered the Portuguese that he learnt its varying fortune. Unable to oppose them in the open field, he engaged in petty skirmishes. Nurtured under other and different influences, Rája Siṇha, while equally protecting the liberties of his country, might have devoted a portion of his energy and genius to healing the wounds gaping from every part of its social and political being. Though characterised as a monster of iniquity by the priestly historians, they are not able to conceal that he had some taste for literature, and patronised men of genius.

By religion a Bráhmin, Rája Siṇha was not the prince to protect, and scarcely to tolerate, the religion of Buddha, whose sacred books he destroyed, and whose priests he degraded or extirpated, while exalting those of his own communion. Hence it is that the Buddhist and Christian historians, who had equal cause to hate his memory—the former in his character as a persecutor, the latter in his career as their successful opponent—have combined to traduce a monarch whom, while loathing for his cruelty and treachery, the European cannot fail to respect for qualities and impulses in general confined in their origin to sources supposed to exist only in the bracing temperature of a northern clime.[2]

Raja Suryya Kumaraya succeeded Rája Siṇha on the throne of Sítáwaka. He took early precautions for the defence of his domains, and entrusted the Government of Beligal Kóralé to his younger brother, Jaya Súryya Kumárayá. But dissatisfied with *régime*, or more probably influenced from Kandy, the incumbent priest of Dewanagala and the people of the district declared before long for Kunnappu Baṇḍára, and the Four Kóralés fell away from Sítáwaka rule. Rája Súryya Kumárayá met his death at the hands of his own subjects, instigated by Rája Siṇha's elder sister, the wife of Wídaya Rája, who, with her daughter, had settled at Mattamagoḍa in Dehigampal Kóralé, and by

[1] Tennent, *l.c.*, vol. II., p. 19.

[2] Pridham, vol. 1., pp. 96, 97.

Mannamperuma Mohoṭṭiyá. Wídaya Rája's grandson, a child five years of age, brought from Mattamagoḍa to Sítáwaka, was nominally chosen sovereign.[1]

Within a short while Mannamperuma Mohoṭṭiyá deserted to Don Juan Dharmmapála, to be well received and honoured with the title of Jaya Súryya Baṇḍára. An army of Portuguese and Siṅhalese under his command, after a temporary check, reached Sítáwaka, and Don Juan Dharmmapála was put in possession of so much of its territories as had not already passed to Don John. The queen and her son were transported to Goa.[2]

So fell Sítáwaka, which, from a minor principality, gradually made its power felt far and wide, bringing under subjection all the neighbouring provinces, and dealing the Portuguese some of the hardest blows received in the course of their internecine war with the Siṅhalese. In its rapid rise and fall the Sítáwaka kingdom presents more than one point of resemblance to Macedon. Built up by the foresight and energy of one ruler, under the government of his warlike son it carried its arms and dominion far beyond its own original narrow limits, and upon his death, when still breathing vengeance and slaughter on his enemies, fell a prey to internal dissension and inevitable decay.

After the fall of Sítáwaka the Portuguese determined to prosecute the war rigorously against Kunnappu Baṇḍára. To this end Don Pedro Lopez de Sousa was sent from Goa with all available troops. Accompanied by Jaya Súryya Baṇḍára, who had meanwhile mastered the whole of the low-country, he marched through the Four Kóralés over the Balana Pass. Kandy was soon taken, and **Dona Catherina**, daughter of Don Juan Dharmmapála, escorted thither from Mannár and placed on the throne.[3]

The murder of Jaya Súryya Baṇḍára, and the excesses of the Portuguese, within a short time exasperated the Siṅhalese beyond endurance. Forced to retreat before a force raised by Don John, the Portuguese were surrounded at Balana, and attacked with the fury of bitterest hate. They experienced a total rout, and Don Pedro, mortally wounded, his son, with many officers and Siṅhalese chiefs, and the Queen Dona Catherina, were made prisoners.

Kunnappu Baṇḍára, who had obtained a large supply of arms and ammunition by his victory, soon captured the Portuguese forts inland, obtaining the abject submission of all the petty rulers.[4] Paramount sovereign over the whole Island, save the kingdom of Jaffna and the forts of Colombo and Galle, he now styled himself **Don John Vimala Dharmma Suryya I. (1592-1604 A. D.)**, and perfected his title by marrying Dona Catherina.

Portuguese reinforcements did not reach Ceylon for three or four years. Upon his arrival as Captain-General, Hieronimo de Azevedo spared no pains to recover the footing lost on that fatal day at Balana. The maritime districts on the western coasts were quickly recovered, the old military forts again occupied, a strong fort built at Meṇikkaḍawara, and the adhesion of the chiefs obtained. Then marching to Balana, where Don John was already strongly posted, De Azevedo attempted to force the Pass. For some time victory hung in the balance: at last it declared in favour of the Siṅhalese. But the victors had little cause to triumph, as De Azevedo, though many of his principal officers had been killed, and he himself severely wounded, displayed great courage and skill in the five days' retreat on Colombo.[5] Don John reached Deraniyagala in the Three Kóralés, and even threatened Negombo, detaching a force to operate in the Héwágam Kóralé. He was, however, ultimately compelled to withdraw, abandoning his hold on the country "sea-wards of Kokkágala and Sudupurudugala."

In May, **1597**, died at Colombo **Don Juan Dharmmapala**, that *roi féneant*, bequeathing to the Portuguese by will that which he had never actually possessed—the sovereignty of the Island. On this ineffectual will the Portuguese continued to claim an indisputable right to every Province, excepting Kandy and Úva. There, "the Highlanders," if unable altogether to prevent casual raids into their mountains, by a harassing guerilla warfare rendered permanent occupation impossible.

Don John Vimala Dharmma Súryya was succeeded by his younger brother **Senerat**, an ex-priest.

An intermittent war was still carried on with the Portuguese. De Azevedo marched with 700 Portuguese and 25,000 lascoreens to subdue Kandy. Stationing two companies in the fort of Balana, which he found abandoned, he forced the enemy's fortifications, and captured and burnt the capital.[6]

A short and hollow peace was broken by the Kandyans investing the Portuguese fort at Balana. Don Francisco de Meneses, who had taken over the Ceylon command from De Azevedo, was able to relieve the fort, but only by making forced marches.[7]

Manoel Homen Mascerinas, the next Commander-in-Chief, again marched against Kandy with a force of 420 Portuguese accompanied by several Disáwas. As a result of this expedition, which lasted three months, the Kandyan and Úva Provinces were laid waste. The same year Peixato de Silva, in command at Meṇikkaḍawara, made a raid into the Tumpané and Mátalé Districts, returning with 500 prisoners, 200 head of cattle, and some elephants.[8]

The appointment of the renegade Anthony Barreto as general of the king's armies caused the Portuguese much loss. The fort of Sabaragamuwa first fell; then Balana. Manoel Falcam, who commanded the garrison at Balana, held out for some days, but weakened by desertion, and seeing no hope of relief, was obliged to capitulate.[9]

At last a treaty was entered into, by which the Portuguese promised to build no new forts in the territory of the king of Kandy in consideration of a yearly tribute of two elephants. The treaty was hardly concluded when both parties were thinking of war again.[10]

In **1623** Constantine de Saa returned to Ceylon for the second time as Captain-General, succeeding Numo Alvelo Perera, and at once gave proof of that energy which characterised him. The fort of Sabaragamuwa was rebuilt, a small garrison of 30 men left at Sítáwaka "in a high tower, the only part standing of that great city," and "Máyádunné" pursued into the Two Kóralés.

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[1] *Rájávaliya* (ordinary version). Valentyn gives a different account, implying that Mannamperuma Mohoṭṭiyá seized the Sítáwaka throne forcibly.

[2] A tentative genealogical table of the descendants of Parákrama Báhu VI. down to Dona Catherina has been framed from such sources as are available. See p. 15.

[3] Philalethes, pp. 62–66.

[4] *Id.*, pp. 67–71; Faria y Sousa (Stephen's translation), Vol. III., Part I., chap. 9.

[5] *Id.*, p. 72.

[6] Faria y Sousa (English translation), Vol. III., Part II., chap. 9.

[7] *Id.*, Vol. III., Part III., chap. 1.

[8] *Id.*, Vol. III., Part III., chap. 6.

[9] *Id.*, Vol. III., Part III., chap. 9.

[10] *Id.*, Vol. III., Part III., chap. 11.

Constantine de Saa in **1627** set himself the task of reforming the Portuguese army. Philip de Olivera, "an old soldier of great valour and experience in these wars," was appointed Captain-Major of the Camp at Menikkadawara, which became now "more a school of war than a garrison of the Portuguese army." The fort built by Azevedo in 1598 had been razed to the ground by the Kandyans in the course of the almost perpetual struggle of the past thirty years. It was therefore rebuilt and armed at considerable expense with the ready aid of the soldiers, who were devoted to their general.[1]

Three years later **(1630)** Constantine de Saa marched thence on that fatal expedition to Úva, which ended in the annihilation of his army and his own death, and once more nearly lost Colombo to the Portuguese.

Senerat died in **1634**, dividing his territory among his two stepsons, Vijayapála and Kumára Sinha, and his own son **Raja Sinha II. (1634-1687 A.D.)**, to whom fell the "five up-countries" *(Pañcha-uḍa-raṭa)*, to which that prince shortly added the Four, Three, and Sabaragamuwa Kóralés.

In **1638** the Portuguese, upon information that the Dutch and the king were about to attack Batticaloa, resolved on forestalling the allies by marching on Kandy. This army, under the command of Diego de Melo and Damijoa Bottado, met with no real opposition. Kandy was plundered and burnt. Rája Sinha deserted his capital, but concerted means to entrap the Portuguese. Endeavouring to retire by Balana-kanda, they found the Pass blocked with large trees laid across the path. In this extremity the Sinhalese in the Portuguese army deserted, and the Portuguese themselves endeavoured to obtain terms of peace. No answer was vouchsafed. Gradually hemmed in on every side, the Portuguese could but sell their lives dearly, knowing no quarter would be given. All were killed, including the two generals, except thirty-three; and a hideous pyramid of heads heaped on the field testified to the brutal rejoicings of the victors.[2]

Rája Sinha did not deem it necessary to make a descent into the Four and Three Kóralés, but orders were issued to the natives forbidding their supplying provisions to the forts held by the Portuguese.

The Kandyan treaty with the Dutch, followed by which all the forts and lands possessed by the Portuguese were to be "honestly and in good faith restored to the king of Kandy, the Dutch only retaining some places of safety for the convenience of their forces sent to assist the king."[3] How faithfully these conditions were kept by the Dutch, history showeth.

The arrival of the Dutch before Colombo in January, **1642**, obliged the Portuguese to reduce their camps inland from three to two, that of Sabaragamuwa being broken up and one company added to the nine under Don Antonio Mascarenhas at Menikkadawara, now considered sufficiently strong to defend both the Seven and Four Kóralés. The Disáwa of Sabaragamuwa was stationed at Sítáwaka. From Menikkadawara as a centre Don Antonio Mascarenhas opposed the irruptions of Rája Sinha's generals, but the Kandyans soon retired, finding the camp so well manned as not only to resist assault, but able to assume the offensive.[4]

The district then remained quiet for a year or two.

In December, **1643**, Antonio Mascerinus had to break up his camp at Menikkadawara and march to the defence of Negombo, which, within a few weeks, fell to the Dutch after three hours' fighting. Upon the Dutch fleet sailing for Batavia, the Portuguese again sent a detachment of troops into the Four Kóralés, but the Kandyans in their absence had formed no encampment.

Operations against the Dutch ceased till April, when the Captain-General, with all the troops he could collect at Colombo, and joined by the Menikkadawara contingent, commenced the ineffectual siege of Negombo of three months' duration, which lost the Portuguese 392 men out of a total of 950.[5]

By the armistice concluded in December of the same year, an extent of territory was ceded to the Dutch on the sea-board south of Colombo, 26 leagues in extent from Alikan to the Giruvá Pattu, stretching 10 leagues inland, and on the Negombo side, the coast line to Mádampé, extending landwards 6 leagues.[6] This concession covered a good portion of the Seven Kóralés, but left the Four and Three Kóralés still debatable ground as between the European powers, neither of whom ever had a shadow of title thereto, nor held those districts save at the sword's point.

Whilst this armistice lasted, in Menikkadawara were quartered twelve companies consisting of 340 soldiers with the *Capitão Mór do Campo* in command, a Sergeant-Major, the Disáwa of the Four Kóralés, and the requisite number of Lascoreens. Supplies and ammunition for the camp were brought up the Kelani-ganga and Gurugoda-oya to "Canasturé" (Kannatoṭa), and stored in a wooden magazine guarded by a single company under a captain.[7]

In **1642** the camp at Menikkadawara took a leading part in the rising of the Portuguese at Colombo against Manoel Mascarenhas Homem. That Captain-General had appointed his son-in-law Lopo Barriga as *Capitão Mór do Campo*. He was much disliked on account of his *ultra* disciplinarism. The principal inhabitants of Colombo, disgusted with the immorality and *laisser-faire* administration of the Captain-General, were for replacing him by Ruy Lopes Coutinho. The camp at Menikkadawara was sounded, "because on it depended the chief strength for the defence of the Island, since the best troops and all experienced old soldiers were there." The soldiers were not slow to seize the opportunity to rise against their harsh commander. A mutiny soon broke out, and Lopo Barriga was arrested and sent off to Colombo. Thereupon the Captain-General recalled all the troops from Sabaragamuwa, Kalutara, and Malwána to Colombo, and sent word to the king of Kandy to massacre the mutineers at Menikkadawara. Rája Sinha found the camp too strong for him, and retired to Arandara. After twenty days the camp, upon urgent appeal from Colombo, evacuated Menikkadawara, and after fighting their way through the Kandyans, eventually reached that fort. Led by Gaspar Figueira de Cerpe and assisted by the Lascoreens, they deposed and imprisoned the Captain-General and Lopo Barriga, electing three others to the command.[8] Imperial Rome had witnessed such revolts wherein the camp was arbiter; it was but history repeating itself.

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[1] Rodrigues de Saa, Rebelion de Ceylan, &c.
[2] Philalethes, pp. 110, 111; Ribeiro, pp. 89, 90.
[3] Ribeiro, pp. 92, 93 (Lee's translation, p. 98).
[4] Ribeiro, pp. 123, 124.
[5] Ribeiro, pp. 129–139.
[6] *Op. cit.*, p. 140.
[7] *Op. cit.*, p. 144.
[8] *Op. cit.*, pp. 146–158.

In **1654** Gaspar Figueira was posted on the limits of the Seven and Four Kóralés (probably at Alawwa), whence he marched with the Disáwa of the Four Kóralés and gained a brilliant victory against Rája Siṇha at Kaluwamódara.[1]

With the surrender of Colombo to the Dutch in May, **1656**, the sovereignty over the whole territory nominally occupied by the Portuguese passed to them.

If the Portuguese never had but a precarious hold on the Seven, Four, and Three Kóralés, and Sabaragamuwa, far less had the Dutch. The outposts they assayed to plant in these districts—Arandara, Ruwanwella, Bibilegama—all fell to Rája Siṇha in succession with little effort, nor was it attempted to re-occupy them. Were proof wanting of this tacit admission of inability to lay claim to substantive possession of these Kóralés, it is found in the Memoirs left by the Dutch Governors. Governor Schreuder wrote in 1762 :—

> As the king of Kandy has specially recognised our sovereignty over the lands which we hold, and as they are defined and the limits are stated in special agreements, and as he sends ambassadors to us as to his equals, and as this order of things has existed a century already, in spite of occasional attack on the part of the Kandyans, we must be recognised as indisputably the masters of the places we hold, and *indeed we might claim* the Seven, Four, and Three Kóralés and Sabaragamuwa as having been possessed by the Portuguese, and they being expelled as having devolved on the Company.[2]

Until the Dutch records of Ceylon are rendered more accessible the veil which from this time covers the internal history and administration of the several districts under Kandyan rule must remain closely drawn. Such glimpses as are got are meagre in the extreme.

In **1656** the Seven and Four Kóralés Disáwas were with Rája Siṇha before Colombo at the siege.[3]

Taking advantage of the rebellion against Rája Siṇha, Rickloff van Goens in **1665** occupied fifteen districts, among which were the Panával *(Pannue)*, Atulugam *(Attulegam)*, Dehigampal *(Dehegampelle)*, *Handepandoene*, and Beligal *(Billigal)* Kóralés. By fortifying and holding Ruwanwella the transport of arecanuts, from thence to Puttalam, was diverted to Negombo and Colombo.

A fort raised at Arandara in **1666** was captured by the Kandyans three years afterwards.[4]

The Dutch in **1672** despatched troops to Sítáwaka, whence on the application of the inhabitants of Beligal Kóralé, some Lascoreens were sent there, "this Kóralé being of great importance to the country."

Rája Siṇha did not interfere with the Dutch till **1675**, when "a general rising took place, and the mountaineers invaded the low-country in much greater force than was thought possible." The Fort of Bibilegama attacked by a strong body of Kandyans surrendered, and Ruwanwella was again abandoned to the king. Further advance in this direction was checked by the Dutch forces at Sítáwaka, where a strong force with regular bastions was built. The Dutch then decided to hold Sítáwaka permanently, so as to prevent the kidnapping of the principal Kandyan families, and to make it their limitary outport, not having sufficient troops to push further inland.

In **1677**, upon orders from Batavia, the Dutch Governor was directed to hand back to the king of Kandy, "*Pannoewe* and the Five and Three Kóralés occupied by the Company since 1665": if Rája Siṇha was not satisfied, Sítáwaka and the Kolonná and Hápitigam Kóralés were to be held by every means in his power, these being necessary frontiers.

The following year **(1678)** the Disáwa of the Three Kóralés issued a manifesto to the inhabitants prohibiting them from providing the Dutch with provisions, or from approaching their fortresses, and summoning all Lascoreens of those Kóralés in the king's name to join his forces. Presents were sent to the king of Kandy, but as no one came to fetch them they remained at Sítáwaka.

The ambassador J. Cuyck Merop was despatched in **1680** with a present of lions, tigers, falcons, and some fresh horses, and ordered to take on the previous presents. Merop was detained three years at Atálé on the boundary between the Three and Four Kóralés without being permitted to advance nearer the court owing to the machinations of the higher officials.[5]

Two additional ambassadors were sent in **1683**, but fared no better at first. Ultimately all three reached Kandy, and were favourably received.

In **1685** the Dutch decided to evacuate Sítáwaka as soon as the small fort at Haṇwella was reconstructed.

Rája Siṇha died in **1687**, and was succeeded by his son under the title of **Vimala Dharma Surya II. (1687-1707 A.D.).**

It was resolved at Colombo in **1688** "to quietly vacate the mountain Kóralés. This was done at once, and they were taken possession of by the Kandyans, who elected chiefs in all except the Three Kóralés, which was not much inhabited."

In **1700** some merchants from Colombo, who had gone to Sítáwaka to purchase arecanuts, were prevented from receiving them, and not even allowed to pass the king's warehouses.

Sri Vira Narendra Sinha (1707-1739 A.D.) followed his father on the throne.

In **1736** the Disáwa of the Four and Seven Kóralés came down with some thousands of men to attack the Malvána Fort. It was razed to the ground and the guard-house of the Lascoreens burnt. This caused a formal declaration of war against the Kandyan king.

The short and uninteresting reign of **Sri Vijaya Sinha (1739-1747 A.D.)**, a Malabar, was distinguished by mildness, lenity, and good government. For eight years the Kandyan Provinces, undisturbed by civil dissensions or foreign invasions, had an opportunity of recovering in some degree from the prostration by which they had so long being overwhelmed.

In **1741** two Kandyan Árachchies, and two Vidánes, with 100 natives of the Four Kóralés, under the instigation of their Disáwa, made a descent on Attanagala and destroyed all materials collected there for the repair of a dam, prohibiting the people from continuing the work, except under special permission from the king. Some people from the Three and Four Kóralés also

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[1] Ribeiro, pp. 169–173.
[2] Lee's Ribeiro, appendix IV., p. 186.
[3] Most references between this year and 1757 are to the *Beknopte Historie van de Voornaamste Gebeurtenissen of Ceilon*, 1760.
[4] Knox, *Ceilan*, 1681, p. 141.
[5] Merop dates his letter of March 28, 1683, from "*Attaly*, de plaatse myner droeffenisse" (Dutch Records, Colombo).

committed a raid on the villages belonging to the Company. The Disáwa of Three and Four Kóralés sent four Kandyans to the Kórála of the Hápiṭigam Kóralé expressly forbidding the building of a church and a school in the village of Morágampola, on the plea that as during the Company's occupation of the place there had been no church there, none could now be allowed. Outrageous though these interferences were, it was considered advisable, for various reasons, to take no notice, but to suspend the works for the present.

This weak-kneed policy bore fruit quickly. In **1742** Governor Overbeck received an impertinent letter from the Disáwa of Three and Four Kóralés requesting that two letters, the one to the officials at Arakkan the other to Siam, should be sent to those places by the Company's own servants, and the answers received communicated to him. To please the Court even this demand was partially complied with.

The emboldened Disáwa three years afterwards made many unreasonable demands, and finally sent 400 men to destroy the houses and plantations of the inhabitants of Siyané Kóralé, pretending the while that he had induced the Kandyan king to remain in friendship with the Dutch.

For some years the Kandyan Court continued to display inimical attitude towards the Company.

Kirti Sri Raja Sinha (1747-1778 A.D.) succeeded his brother-in-law.

In **1751** the same Disáwa, perhaps bought over by the Dutch, appeared to have influenced the councils at Kandy; for a favourable turn ensued, and the Court seemed very friendly disposed.

Two years afterwards **(1753)** the Disáwa came down to Colombo as ambassador with the object of gaining for the king participation in the elephant trade. This unwelcome demand was again and again preferred in succeeding years, through the agency of the Disáwa, until the Batavian Government gave a distinct and final refusal.

Between **1760-1762** trouble in connection with the extension of cinnamon cultivation by the Dutch brought on a desultory war. In **1763** the Dutch penetrated to Kandy with an army of 8,000 men, but retained possession of the Capital for nine months only, being forced by sickness and other causes to retire with heavy loss.

Governor Falk compelled the king in **1766** to treat with him on his own terms, and to cede to the Dutch those parts of the coasts which they had not hitherto possessed. Commissioners were appointed to define the boundaries between the Dutch and Kandyan territories on the west. Among the six Kandyan chiefs who signed the treaty were Pilimataláwa, Maha Disáwa of the Three Kóralés and Sabaragamuwa, grandfather of the infamous Adigár so closely connected with the latter days of the Kandyan kingdom.

Ten years later **(1776)** Major F. A. Prins was sent as ambassador to Kandy in reference to the ever-recurring disputes concerning the cutting of cinnamon in the king's territories, and the sale of elephants. He was escorted from Sítáwaka by Pilimataláwa Disáwa and other officers. The privilege of peeling cinnamon had been hitherto restricted to the Seven, Four, and Three Kóralés and Sabaragamuwa, and it was sought to have it extended throughout the king's domains. The usual exchange of ideas, compliments, and presents ended in no practical result.[1]

Kírti Śrí Rája Siṇha died in **1778** from a fall from a horse, and the crown devolved on his brother **Rajadhi Raja Sinha (1778-1798 A.D.)**. His reign of twenty years was almost free from insurrection or hostilities. Deposed in **1798**, he died without issue, and **Wikrama Raja Sinha (1798-1815 A.D.)**, a boy of eighteen, succeeded.

Interviews between the Adigár and Governor North at Sítáwaka in **1779** were followed by General MacDowal's embassy in **1800.**

General MacDowal, accompanied by a large escort, proceeded to Kandy by the usual route to Sítáwaka, where he was joined by the Adigár. A vivid description of the more important places passed through, and of the face of the country as it then existed, in the Three and Four Kóralés, is given by Percival[2] and Captain Macpherson,[3] the General's Secretary. The escort reached Sítáwaka on March 18, but took till April 5 to cross the Balana Pass—a fair proof of the difficulty of locomotion in the Kandyan country at the beginning of this century. The embassy had for its object, *inter alia*, the obtaining permission to post a minimum detachment of 700 to 800 men in the king's territory for his protection and at his charges. What force of arms had failed to win for both Portuguese and Dutch, British diplomacy might have spared itself the vain attempt to secure.

Lewké, who ultimately met the common fate of overweening confidence in a ruler dead to reason and mercy, was Maha Disáwa of the Four Kóralés at this time, and in high favour at Court, and attempted to negotiate a convention with the British Government on the lines of the Dutch treaty of 1766, but with no success.

War ensued in **1803**, and in February General MacDowal marched into the interior. Kandy was occupied (the King and Adigár having retired to Haṅguraṇketa), Muttu Sámí proclaimed king of Kandy, and an agreement entered into with Pilimataláwa. General MacDowal returned to Colombo by the Balana Pass, losing in less than three months 300 men from jungle fever contracted in the expedition.

Lewké Disáwa, whose antipathy to Pilimataláwa was strongly marked, kept up communication with the British, and apprized Major Davy, Commandant at Kandy, of the projected treachery of the Adigár.

After the surrender of Major Davy and the massacre of his detachment the Kandyans poured down into the low-country. A large body took the little fort at Haṇwella, and advanced within fifteen miles of Colombo. Haṇwella was soon recaptured and the Kandyans driven back beyond Avisáwella, where an encampment was located. The king now headed his army and threatened Haṇwella, but fled on being attacked vigorously by the small garrison. Overtaken in his flight by Lewké Disáwa, in the violence of his fury the king ordered him to be beheaded.

An advance was then made into the Kandyan territories. After a series of successful attacks, when near Ruwanwella—

The enemy was found posted at all the passes of the road, and very strong batteries erected for their defence, from which they were driven with considerable slaughter. On arriving at the river, the opposite bank was seen lined

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[1] A translation of Major Prins' Diary appeared in the *Ceylon Examiner*.
[2] Percival.
[3] Cordiner.

with batteries and cannon, from which the enemy kept up a heavy fire of grape and musquetry. The remnant of the Kandyan army defeated at Hanwella was there assembled, reinforced by a large army under the second Adigár, and they seemed determined on a short resistance. On the river being forded a large number of the natives fell at the first attack. The whole army now gave way, the assailants pursued, and a small English reinforcement unexpectedly appearing, the mountaineers fled in all directions. A large quantity of guns and ammunition fell into the hands of the British.

These successes decided the fate of the campaign. The king saw his opportunity for aggression lost, and once more sought shelter in the bosom of his native mountains. At Ruwanwella a place erected for the king in an elegant and sumptuous style was occupied by the troops, and in the surrounding village, which was comparatively rich and populous, were found magazines and stores of provisions, which the king had long been preparing for this unfortunate expedition. Next morning the palace and 1,100 houses full of provisions were consumed, and the troops returned to Sítáwaka.[1]

Two forays were soon made into Sabaragamuwa. All the Malays in the Kandyan service, as well as the natives of the Three and Four Kóralés, had been assembled for its defence, but were dispersed with great slaughter.

A sullen peace followed "from the exhaustion of the enemy: and the long-deferred retribution for the atrocities of 1803 was not exacted till 1815."

During this period of gloomy forbearance on either side little that is interesting occurred relative to Kandyan affairs, except in the Court of Kandy itself, where the inhuman cruelties of the sovereign, and the exasperation, conspiracy, and mutual distrust of his officers led to the final overthrow of his authority.

On the death of Mígastenna, second Adigár and Maha Disáwa of the Seven Kórales, Ehelapola, nephew of Pilimataláwa, was appointed to the Adigárship, dividing the Disáwani with Molligoda Disáwa—an unpopular arrangement, which the two Adigárs found no difficulty in upsetting to their own advantage.

Upon the fall of Pilimataláwa and his execution in **1812** Ehelapola succeeded to the chief Adigárship, Molligoda filling his place as second Adigár. When Ehelapola fell into disgrace, and retired into Sabaragamuwa, his own district, Molligoda received from the king both the first Adigár-ship and the Disáwani of Sabaragamuwa. Ordered to capture Ehelapola, Molligoda entered Sabaragamuwa, and, though the chief himself escaped to Colombo, a large number of his adherents were carried to Kandy, and forty-seven impaled. Molligoda next sat as chief of a commission to try the alleged rebels of the Seven Kóralés, seventy of whom were executed, all men of some station and influence in their district.

The enormities of the king crowned by "that awful tragedy," the execution of Ehelapola's wife and the inhuman butchery of her children, hurried on the end. "The limit of human endurance had been passed, revolt became rife throughout the kingdom, promiscuos executions followed, and the terrified nation anxiously watched for the approach of British force to rescue them from the monster on the throne."[2] The mutilation of some native merchants, British subjects, was followed by a declaration of war on January 10, **1815**.

Of the eight divisions of the invading army, two marched from Colombo by the Three and Four Kóralés.

The Colombo division crossed the Sítáwaka-ganga, marched towards Ruwanwella, a post situated at the confluence of the Kelani-ganga and the Gurugoda-oya, where it was ascertained that a large body of Kandyan troops was collected. In consequence of rugged roads and other causes the troops did not reach the left bank of the Kelani till the afternoon. The enemy fired a few gingals across the river, but retired after a few discharges from a piece of ordnance, when the British force rapidly descended the precipitous bank, forded the river, and by the time they reached the opposite bank the Kandyans had fled. At the passage of the Gurugoda-oya at Iddamalpána some show of resistance was made, but it was not long before the enemy abandoned their position and disappeared. An attempt was made to surprise Molligoda, who commanded the royal forces on this line of road, and his palanquin was captured; but during the reconnoitre, he escaped into the jungle after having been wounded in one of his legs by a musket ball. Upon the arrival of the troops at Ganétenna, a messenger from a native waited upon Major Hook, having been sent to inform him where the men, who had been firing upon the division, intended to retire during the night, and to volunteer to conduct a detachment of our troops to attack them. Major Hook was much puzzled to know how to act in regard to this message. He dreaded perfidy, and the danger to which a detachment might be exposed upon the service in question. He, however, finally determined to send a detachment of Malays and Sepoys, at midnight, to surprise the Kandyan post, which was about five miles from the camp. The enemy's sentry was found asleep, and promptly secured, by which means the British troops were able to surround the house occupied by the Kandyans before they were aware of their approach. The doors being shut and strongly barricaded, it was deemed expedient by the officer who commanded the party to set the thatch on fire, and to surround the house with his men. To escape from the flames the Kandyans rushed out, and were met by a hedge of bayonets, through which they endeavoured to pass. The number of men in the house was stated to be about seventy, but how many perished in the flames, or were killed, or wounded by the bayonet, was not ascertained. The conduct of the captain in command was by no means approved of by his superior officer. Major Hook now proceeded along the western face of the Balana mountains, towards the principal road from the Seven Kóralés to Kandy, where it was alleged a large body of the enemy had been assembled, but none were discovered, and the strong passes of Galagedara and Girihágama were occupied almost without opposition. The advance of the second division, through the Balana Pass to the height near Amanapura, rendered it necessary to halt, to allow time for the other divisions to approach towards Kandy, for the purpose of intercepting the king should he retreat eastward.[3]

On February 8, Molligoda deserted and came into the British camp, bringing with him several elephants, the banner of the Four Kóralés, and the records of his Disáwani. All the chiefs of the Province followed his example by joining the British Standard.

The revolt of the Three and Four Kóralés, and the defection of the Adigár and all the principal chiefs hastened the king's fall. Within three days, by Proclamation, of February 11, 1815, "the Four Kóralés, the Sabaragamuwa Kóralé, and the Three Kórales," became, "with all their rights and dependencies, an integral part of the British possession in the Island of Ceylon," by the submission and full and free surrender of the chiefs and people of those Provinces

On February 14 the British forces entered Kandy unopposed, and the immediate capture of the king near Medamahanuwara extinguished for ever Sinhalese independence.

By the convention held at Kandy on March 2, by the Governor on the one part and the Adigárs, Disáwas, and other principal chiefs of the Kandyan Provinces, on behalf of the inhabitants, on the other, Rája Srí Wikrama Sinha was formally deposed, and the dominion of the Kandyan

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[1] Pridham, vol. I., p. 173. [2] Tennent, vol. II., p. 89. [3] Pridham, vol. I., pp. 188, 190.

Provinces vested in **the British Crown**, on condition that the national religion would be maintained and protected, justice impartially administered to the people, and the chiefs guaranteed in their privileges and powers.

Between March, **1815**, and the autumn of **1817** the Kandyan Provinces remained quiet.

The rising, not inaptly termed "the Úva Rebellion," from having originated in that district, of which its chief fomenter was Disáwa, broke out in October, 1817, and spread rapidly, assuming at one time somewhat serious proportions owing to the difficulties of operating for its suppression in a country formidable by nature and trying to health. The leaders of the rebellion were Ḳeppiṭipola Disáwa of Úva, brother-in-law of Ėhelapola, ex-Adigár (himself with reason believed to have connived thereat), with Maḍugalle, Uḍa Gabaḍá Nilamé, Pilimataláva, Disáwa of Seven Kóralés, Kivul-gedara Mohoṭṭála of Walapané, and others. Its nominal object was the putting forward a pretender to the throne in the person of Vilbáge, a man of Seven Kóralés.

The people of the Four and Three Kóralés, under the immediate rule of Molligoḍa Adigár, no friend to Ėhelapola, offered a passive resistance to all efforts to undermine their allegiance to the British Government, despite the fact that Ḳeppiṭipola had special facilities for hatching treason in the Galboḍa Kóralé, his native district. Eight months after the outbreak of the rebellion "there did not appear any sign of disloyalty among the people of the Four Kóralés, nor any symptom of Ḳeppiṭipola having entered that Province upon a preconcerted plan, and by invitation of the inhabitants."

The rebels made their first and only attempt to rouse the Four Kóralés between July 16 and **22, 1818.** Hard pressed by the detachments set to watch their movements, and viewed with no favour by their own people, within a week they were glad enough to beat a retreat elsewhere.

Lieut.-Colonel Hardy marched on the same day (the 18th) from Gampola to Pallégama, about nine miles off in Dolosbágé, towards which country he had ascertained the rebels to have moved, having again effected the passage of the river by several fords. On the night of the 16th Lieut.-Colonel Hardy was joined by Ensign O'Brien with a detachment from Pasbágé, and he found the conduct of the people friendly in Dolosbágé. In the afternoon Lieut.-Colonel Hardy proceeded to Walamuna Viháré with eighty rank and file, leaving Captain Dobbin with a like number at Diyanawela. Both these places are on the left bank of the Maha-oya, a short distance from each other, and about seven or eight miles above Aṭṭápiṭiya. Captain King received directions in the meantime to move to Aturupána Viháré, about three miles from Heṭṭimulla, and Lieutenant Bell to take post at Maraponé, still nearer Heṭṭimulla. On the 19th Lieut.-Colonel Hardy, having ascertained the positions which the rebels had taken up on the left or to the southward of the Maha-oya, burning houses and putting the inhabitants to death, ordered Captaiu Dobbin to move the next morning across the mountains by Ambalakanda in a south-westerly direction towards Gantuné, while he himself, with Ensign O'Brien, took a more westerly direction by the road to Debatgama. Previous to the movement the Lieut.-Colonel was joined by the chief of Uḍunuwara with twenty-five armed men, and during the march on the 20th he was received at every village with the utmost attention by the inhabitants and petty headmen. Ensign O'Brien at Dempalgoḍa and Lieut.-Colonel Hardy proceeded on to Gantuné, distant about twelve miles from Diyanawela. In rounding the mountain of Moraṭu-kanda, Lieut.-Colonel Hardy observed the houses were deserted, and heard from a native that the enemy were posted on the eastern side of the hill. Captain Dobbin had proceeded according to Lieut.-Colonel Hardy's plan by a route on the east side of Moratu-kanda, and near Uḍagama he surprised a large body of rebels amounting, as he conjectured, to five or six hundred, who had no earlier notice of his approach than his fire on their guard. Ten were killed and two taken, the rest fled with such precipitation that they did not fire a shot. Captain Dobbin immediately communicated with Lieut.-Colonel Hardy, posted, as we already said, in Gantuné, at no great distance. Such was the state of things when Lieut.-Colonel Hardy's letter, dated 20th at night, was despatched. The rebels were in the mountain of Moraṭu-kanda, Captain Dobbin at Uḍagama to the east, Lieut.-Colonel Hardy in Gantuné on the south, and Ensign O'Brien at Dempalgoḍa upon the west. The Lieut.-Colonel meditated a simultaneous attack from those different points on the morning of the 21st. From a spy taken and other information it seems clear that Ḳeppiṭipola commands these rebels, and that the pretender had returned back from Kotmalé towards Úva. Lieut.-Colonel Hardy speaks in the most satisfactory terms of the conduct of the people of the Four Kóralés, whom he describes as most averse to the rebel cause. A letter from Aṭṭápiṭiya, dated 22nd, states that Lieut.-Colonel Hardy was close upon the rebels about twelve miles off, and had killed numbers. The rumour was also that Ḳeppiṭipola had retreated across the high road towards the Seven Kóralés.[1]

This failure to enlist support in his own district tended greatly to weaken Ḳeppiṭipola's power. Molligoḍa evinced strong attachment to the British cause by the personal influence and authority he exerted in keeping the Four Kóralés perfectly quiet, as well as regard for the inhabitants by erecting small works and watch-towers towards the Seven Kóralés for their protection when engaged in cultivation. The rebellion gradually smouldered to extinction. All the chief rebels had been captured by November, 1818: Ḳeppiṭipola and Maḍugalle were tried, condemned, and beheaded; Ėhelapola and Pilimataláwa banished; and others dealt with less severely.

It was evidently necessary that the judicial and revenue administration of the interior should be remodelled, and the almost irresponsible powers of the chiefs brought within bounds. This change found expression in the Proclamation of November, 1818. By the 19th clause, to mark the just sense of the loyalty and good conduct of the chiefs and people of the Four and Three, with some other, Kóralés, the rate of taxation on paddy land was reduced from the general rate of one-tenth to one-fourteenth part of the annual produce. Under clause 22, all lands belonging to certain of the loyal chiefs were freed of duty, in perpetuity. Clause 53 appointed a Board of Commissioners, composed of three Civil Servants at Kandy, for the administration of "the higher judicial duties, and the collection of the revenues." The Four Kóralés came under the immediate control and jurisdiction of this Central Board, but, in addition, an Agent of Government was stationed at Aṭṭápiṭiya to hear minor cases. As in Úva, the Seven Kóralés, and Sabaragamuwa, an Agent of Government, with combined revenue and judicial powers, was appointed to the Three Kóralés, and Ruwanwėlla made his headquarters.

For some years, subsequent to the occupation of the Kandyan Provinces, the present Kégalla District was held by a chain of military forts and outposts stretching from Avisáwella to Amanapura in Yatinuwara, over the boundary range—Ruwanwėlla, Arandara, Iddamalpána, Heṭṭimulla, and Aṭṭápiṭiya (Fort King). The lesser cantonments were gradually abandoned, and the detachments concentrated mainly at Ruwanwėlla and Aṭṭápiṭiya, the respective agencies of the Three and Four Kóralés. Within a few years the necessity ceased to exist for the preservation of the minor posts. Established during the rebellion of 1817 and 1818 as a check upon any hostile disposition which might still prevail among the inhabitants, in proportion, as it was observed that tranquility was

[1] *Ceylon Government Gazette*, July 25. 1818.

restored, the posts were diminished or withdrawn. At stations where there were Accredited Agencies of Government, revenue or judicial, a small military force was still kept up, more as a kind of support to the civil authority than for any real military purposes. The force could be employed on police duties if so required. On the opening of the Colombo-Kandy road, starting at the existing bridge-of-boats, and the gradual bridging of the various rivers on that route, the old rough tracts to Kandy by the Four Kóralés or *viâ* Ambagamuwa fell into disuse, except as useful district paths.

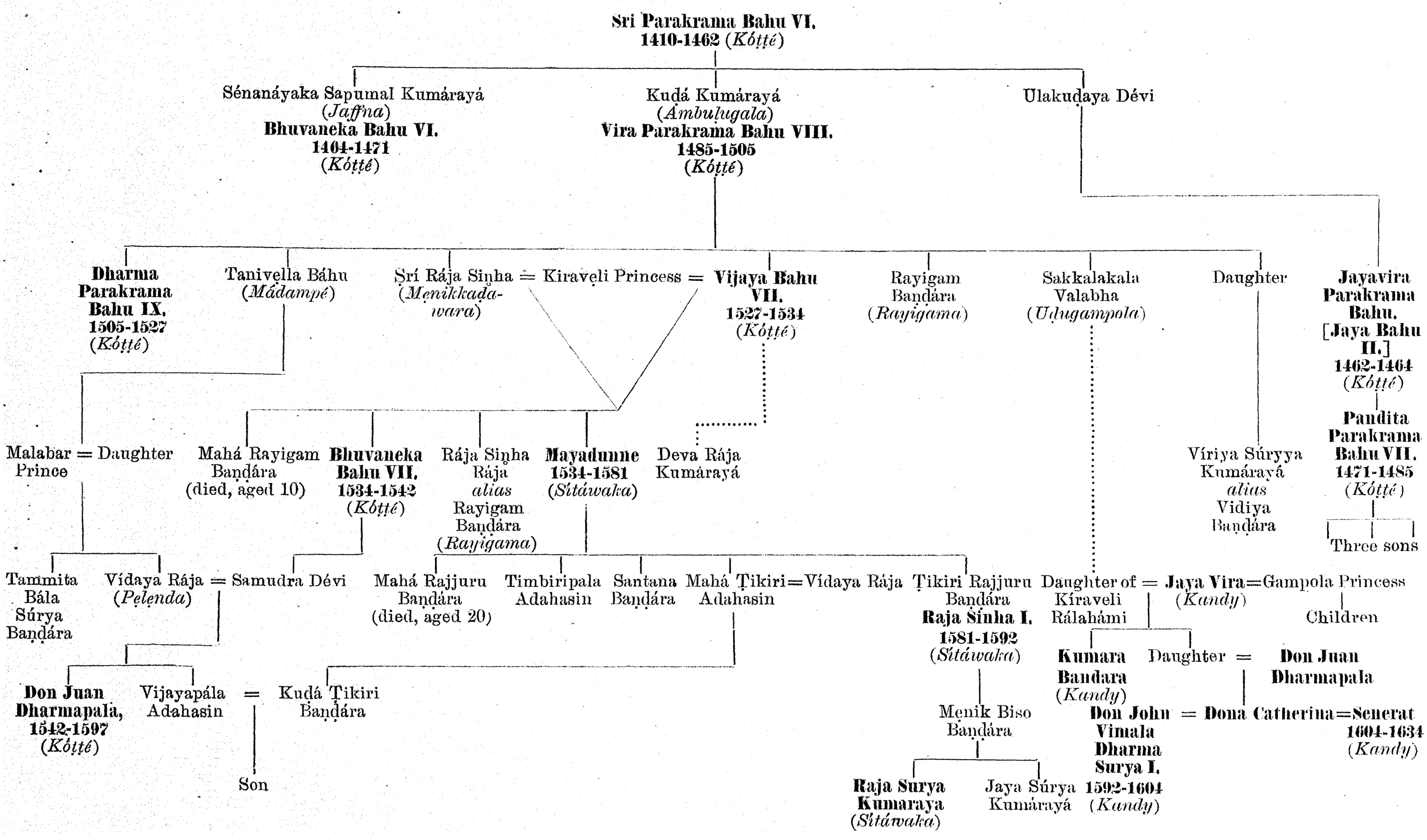
By Proclamation of October 1, **1833**, creating five Provinces, the Three and Four Kóralés were incorporated with the Western Province, and the Agencies at Ruwanwella and Aṭṭápiṭiya made subordinate to Colombo. The withdrawal of the military detachments followed almost immediately, and the Agencies hitherto held by military officers were filled by civilians. Mr. Stewart succeeded Captain Law at Ruwanwella: at Aṭṭápiṭiya Captain Pearson was relieved by Mr. Whiting. At this time the military strength at Ruwanwella was twenty-seven men under a Captain, and at Fort King only six men under an officer of similar rank.

The Western Province then embraced the "country hitherto known as the district of Colombo, Chilaw, and Puttalam, and as the Disáwanies of Seven Kóralés, Four Kóralés and Three Kóralés, and as the Province of Lower Bulatgama." Judicially the Three Kóralés fell under Colombo District No. 3, with portions of the Siyané and Héwágam Kóralés, Court being held at Ruwanwella; whilst the district of Four Kóralés formed one of the nine districts of the Eastern as distinct from the Northern and Southern circuits, the District Court sitting at Utuwankanda. Lower Bulatgama and Dolosbágé came under the district of Kandy of the same circuit.

In the Proclamation of December 23, **1848**, by which the Western Province was allotted the districts of Negombo, Colombo, Kalutara, Kégalla, and Ratnapura, the Kégalla District was made to consist of the Four Kóralés, Lower Bulatgama, and the Three Kóralés.

The Disáwaship of the Four Kóralés, held by Molligoḍa Adigár and his brother, expired on the death of the latter: that of the Three Kóralés, after passing from Mámpiṭiya in 1819 to Ehéliyagoḍa the elder (previously chief of Bulatgama), on the demise of his son, the last Disáwa, in 1868.

The partition of the districts into subdivisions under Raṭémahatmayás dates from about 1840. The Beligal and Paranakúru Kóralés had each its own Raṭémahatmayá, whilst the Galboḍa and Kinigoḍa Kóralés were jointly entrusted to one chief headman. This arrangement continues. The chieftainship of Bulatgama was amalgamated with the Three Kóralés in 1846 under Mahara Raṭémahatmayá.


Sri Parakrama Bahu VI.
1410-1462 (Kóṭṭé)
Sénanáyaka Sapumal Kumárayá
(Jaffna)
Bhuvaneka Bahu VI.
1404-1471
(Kóṭṭé)
Kudá Kumárayá
(Ambulugala)
Vira Parakrama Bahu VIII.
1485-1505
(Kóṭṭé)
Ulakudaya Dévi
Dharma Parakrama Bahu IX.
1505-1527
(Kóṭṭé)
Tanivella Báhu
(Mádampé)
Srí Rája Sinha = Kiraveli Princess =
(Menikkada-wara)
Vijaya Bahu VII.
1527-1534
(Kóṭṭé)
Rayigam Bandára
(Rayigama)
Sakkalakala Valabha
(Udugampola)
Daughter
Jayavira Parakrama Bahu.
[Jaya Bahu II.]
1462-1464
(Kóṭṭé)
Pandita Parakrama Bahu VII.
1471-1485
(Kóṭṭé)
Three sons
Malabar Prince = Daughter
Mahá Rayigam Bandára
(died, aged 10)
Bhuvaneka Bahu VII.
1534-1542
(Kóṭṭé)
Rája Sinha Rája
alias
Rayigam Bandára
(Rayigama)
Mayadunne
1534-1581
(Sítávaka)
Deva Rája Kumárayá
Víriya Súryya Kumárayá
alias
Vidiya Bandára
Tammita Bála Súrya Bandára
Vídaya Rája = Samudra Dévi
(Peḷenda)
Mahá Rajjuru Bandára
(died, aged 20)
Timbiripala Adahasin
Santana Bandára
Mahá Ṭikiri Adahasin
Ṭikiri Rajjuru Bandára
Raja Sinha I.
1581-1592
(Sítávaka)
Daughter of Kíraveli Rálahámi = Jaya Vira
(Kandy)
Gampola Princess
Children
Don Juan Dharmapala,
1542-1597
(Kóṭṭé)
Vijayapála Adahasin
Kudá Ṭikiri Bandára
Son
Menik Biso Bandára
Kumara Bandara
(Kandy)
Daughter =
Don Juan Dharmapala
Raja Surya Kumaraya
(Sítávaka)
Jaya Súrya Kumárayá
Don John Vimala Dharma Surya I.
1592-1604
(Kandy)
Dona Catherina = Senerat
1604-1634
(Kandy)

PART II.—ANTIQUARIAN.

ARCHÆOLOGICALLY—using the term of higher antiquity—the Kégalla District is somewhat barren. Though possessing a few of the older cave and rock inscriptions, and one or two ancient historical and legendary sites, it cannot be positively asserted, as of the Anurádhapura and Tissamahá-ráma ruins, that many of its temples date from very early times. This may be, and, as regards some of the cave temples, doubtless is, the case, but in the absence of rock-hewn shrines and free-standing structures of stone, data are wanting on which to base the conjectural age of viháres and déwálés. Thrown, therefore, on native records for a clue to guide research, we are again baffled too often by names differing hopelessly from the modern nomenclature: Danagirigala is not the equivalent of *Waddhamána-pabata*, nor Waṭṭárama of *Maliya-mahá-páya*. Unless the original name be handed down by tradition, the "Mahá̇wansa" and other annals may be searched in vain for the ancient denominations of existing fanes, of whose antiquity there can be no reasonable doubt.[1]

Nevertheless, apart from the historical view, the district has, if not an archæological, at least a definite antiquarian interest. Some of its temples, as they stand ornamented to this day, are undoubtedly some centuries old, and afford ample material (not available in less secluded districts) for the comparative study of modern Siṅhalese plastic art and painting with those of the past. We are thus enabled to trace to their prototypes forms and details otherwise difficult of comprehension. For instance, the *makara* of Kandyan temples is both more artistically modelled, and withal far closer in resemblance to its Indian brother than the ill-formed abortion, vilely bedaubed, commonly seen in low-country viháres.

Temples.

The temples of the district may be classed under two broad divisions: (1) cave temples semi-natural, semi-structural; and (2) detached buildings, usually constructed of wood and clay, and entirely structural. These will be throughout designated *Type No.* 1 and *Type No.* 2.

Type No. 1.

Ceylon cave temples have little in common with those grand caves of India (Ajanta to wit), excavated with infinite labour from the living rock—marvellous records for all time of human patience and skill. Here the only art expended has been in smoothing off angularities of natural caverns, levelling the rough floor, and building up walls of stone and clay so as to form the requisite chambers. Exterior and interior greatly retain their inartificial form. Only outside the Indian rock temple façade yields to a homely lean-to verandah, or porch, economically erected, and now-a-days tiled and whitewashed.

The cave viháres, and numberless semi-caves once tenanted but long since deserted, invariably have along their brow the *kaṭáré*, or drip-line, a sunk depression, in some cases, as at Rájalena in Atulugam Kóralé, running quite round the rocky boulder.

Tradition assigns to Walagam Báhu (Waṭṭa Gámani) the credit of causing these drip-lines to be cut for the priesthood. Driven from the throne by a Malabar invasion, the king sought, in disguise, shelter in the mountains with *Wanawásа* (hermit) priests. Their protection and hospitality he requited on his restoration in 89 B.C., by causing "the houses of stone or caves of the rock, in which he had taken refuge in the wilds, to be made more commodious."[2] The extent of this boon in days when the priests, except at a few large centres, such as Anurádhapura and Mágama, had their dwellings in damp and stifling holes and clefts of the rock can hardly be exaggerated. By establishing the Abhayágiri monastery, and causing, according to tradition, the Buddhist scriptures to be reduced to writing by 500 priests at Aluviháré, Walagam Báhu raised for himself, as is said of another monarch by the Buddhist chronicle, "heaps upon heaps of merit, as if he raised a bridge across the ocean of transmigration, or a ladder to ascend to the world of the gods."

Many of these cave temples, such as Dambulla, have been occupied continuously ever since with periodical restoration of the walls, images, and general adornment. During the reign of Parákrama Báhu I. was carried out the most extensive reparation of viháres and déwálés, destroyed in the previous century by the Malabars, who "had completely extirpated the priests of Buddha, so that a yellow robe was no more to be found, nor one who drank of the sweet waters of virtue to be seen."[2] A hundred years later Vijaya Báhu III. (1240–1267) "sent forth a command that all the temples, and image-houses, and viháres and parivenas, and chetiyas and their terraces, and the ramparts and gates that were in the country of Máya, should be thoroughly repaired and restored as they had been before."[3]

Cœteris paribus, cave temples may be assumed to be older than those of Type No. 2, though exceptions are not few. Their plan is extremely simple. A fronting portico verandah with a single slope roof, usually open pillared, is built out from the rock face below the *kaṭáré*, supplementing it as a rain-fender. The viháré itself is formed of stone and mud walls, sometimes of considerable thickness, and run up to meet the overhanging rock. Occasionally the interior space is

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[1] Little reliance is unfortunately to be placed on the "Archæological Returns" (issued by Government), if judged by the portion (pp. 6, 7) relating to the Kégalla District. Reference is made to the following places, but the brief remarks as to their age, the character of the inscriptions, &c., are often valueless:—Waṭṭárama, Beligala, Yaṭahalena, Ganégoḍa, Dḍigama, Ambépussa, Pahala Lenagala, Kúrugala, Dippiṭiya, Moragammana, Sḷawa, Galkanda Viháré (Alutnuwara), Dewanagala, Koṭa Viháré (Gallélla), Wagirigala, Kappágoḍa, Ambuḷugala, Danagirigala, Góndiwala, Huṇgampola, Hapugasṭenna, Navagomuwa, Gal Viháré (Kannatoṭa), Welakaḍawéwa (Doranuwa), Mallikágéwatta (Wahakulé), Ganékanda (Danoruwa), Kéragala (Mórawatta), Bṛandi Kóvil (Taldúwa), Mḍagoḍa, Aṭuḷugama, Epalapiṭiya, Hakurugala, Dṛaniyagala, Raṇgalla, Ambamalla.

[2] *Rájávaliya.*

[3] *Maháwaṇsa*, LXXXI., 63 (English translation, Part II., p. 275).

divided into two or three chambers by cross walls. A coating of plaster finishes the walls, which present a wide surface for profuse decoration in colour inside and out, the acme of Sinhalese taste in temple adornment. Danagirigala and Lenagala in the Four Kóralés, and in the Three Kóralés Hakurugala and Mániyangama, may be cited as representative of this form of temple. The hilly nature of the district offers peculiar facilities for the adoption of such rock-roofed viháres and pansalas, though the pampered priests of the present day are rarely content to share the rock shelter they provide for their Great Teacher.

It might be possible to draw a fine distinction between *rock* and *cave* temples, limiting the latter to natural cavern recesses, the former to such as are artificially constructed under gigantic boulders, which at some distant period, separated from the hill matrix, have slid down to its base, or crop out from its sides. Of this kind Yaṭahalena affords a striking instance,—"huge masses of granitic rock have been precipitated from the crest of a mountain, and on these other masses have been hurled, which in their descent have splintered those beneath into gigantic fragments."

All these cave temples are approached by flights of steps, more or less extended, and some exceedingly steep: the greater the upward toil, the larger the merit gained.

Belonging to Type No. 1, but standing alone as the sole example in the district of the free use of stone, shaped and carved, in the construction of its *maṇḍapa*, and revetted platform, is the small ruined temple at Ganégoḍa, in the Kandupiṭa Pattuwa of Beligal Kóralé. No wooden functional members were permitted here, though the original influence of wooden forms in the pillars is apparent.

Type No. 2.

The rough-and-ready construction of cave temples prepares us to expect similar tasteless economy in the erection of the structural shrines (Type No. 2) which abound in the district, and chiefly in the Four Kóralés. Nothing could be poorer and less worthy of its object than the ordinary Kandyan village viháré or déwálé. These are mere wooden structures "in the form of a pigeon-house four square, one story high and sometimes two."[1] Materials are always at hand, the unskilled labour of a few days suffices to complete them. Invariably rectangular, with hipped roofs (in the older examples Wákirigala, Diyasunnata, and Kaḍigomuwa, slightly concave) terminating in a *kota* or finial, they rise from double beams laid transversely upon short monolith piers 3 ft. to 6 ft. in height. Sometimes the piers stand on a low stylobate plain or stone faced. The reason for the stone support of these viháres is found in the similar raising from the ground of native *aṭu*, or granaries—the necessity of warding against ravages of white-ants. Commonly an open porch fronts the building, and the viháré proper is surrounded by a half-wall verandah of clay or rails. There is but one entrance into the verandah or balcony, and one into the viháré, both facing the steps; the walls are of clay or small rubble, smoothed and plastered to admit of painting. A lower horizontal roof of planks, 7 ft. to 8 ft. from the floor, serves to preserve the images and present an additional face for the artist to adorn as a pseudo awning: the floor is stoutly boarded. Windows there are none, the only light admitted is through the single doorway, usually narrow, rendering the interior dark and stuffy. This darkness is still further intensified in most déwálés, where, however, the mystic nature of the religious rites and dread presence, typified by the sacred insignia of the deity, offer some excuse.

A *variant form* of Type No. 2 is occasionally met with, as at Ambamalla and Wandurádeniya where the solid rock foundation, upon which the viháré is built, does away with the necessity for stone piers. The viháré then assumes a commonplace appearance, hardly distinguishable from ordinary roadside ambalams.

As a rule, temples are set up in the centre of, or closely adjoining, some village—an arrangement which suits alike the *piṇḍapâta* of the priests and the convenience of the villagers, saving the former a long daily trudge and the food-givers all risk of having to carry meals to the pansalas. Aḷulena (a cave temple in the Kindigoda Kóralé), situated a mile and a half at least from any habitation, is the sole exception noted in the district.

Viharés.

Buddhist temples, properly so-called, consist of three separate buildings besides a *pansala*: the *viháré*, or image-house; a *dágaba*, or dome-shaped monument usually enshrining some sacred relics of Buddhas or Buddhist saints; and a *bódhi-maḷuva*, a platform, with or without altars, surrounding the *bó*-tree. The viháré and pansala are naturally essential, and rarely indeed is the sacred *bó* missing, be it only a sapling or shoot recently planted on a cramped makeshift maluva. Dágabas are less universal, but their absence does not necessarily imply lesser antiquity of the viháré as Danagirigala, Lenagala, or Hakurugala are witness.

The "Viháré Asna" specifies the following temples of the Kégalla District as existing at the time[2]:—

Seḷava	Paraṇanuvara	Danagirigala	Dḛdigama
Árama	Mávela	Wágirigala	Arandara
Meḍiriya	Mákaḍavara	Lenagala	Dorawaka
Dikpiṭiya	Hiñgula	Alawatura	Beligala
Bampané	Kappágoḍa	Watura	Navagamuva
Káriyagama	Padídora	Mákuráva	Bamuṇugama
Daḍagomuva	Uturáwala	Kavuḍugama	Waṭṭárama
Aḷutnuwara	Ambuḷugala	Bisówela	

Most of these viháres can be easily identified: others have suffered a slight change of name (*e.g.*, Meḍiliya, Mákuré): others again have acquired a different appellation (*e.g.*, Ganégoḍa for Alawatura, Wandurádeniya for Arandara): a few as Bampane, Paraṇanuvara, Uturáwala have seemingly ceased to exist.

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[1] Knox, Ceilon, 1681, p. 72.

[2] The list is printed in a pamphlet styled *Nampota saha Magul-lakuṇa*. Unfortunately there is no evidence as to the date when the *Viháré Asna* was compiled. It is manifestly incomplete, some of the oldest viháres being omitted. But being the standard authority on the older temples of Ceylon, committed to memory as part of viháré curriculum, it may be accepted as a reliable *pro tanto*, and is not without a certain real value from affording collateral evidence of the age of the temples included therein, and to some extent negative proof also of the non-existence of other viháres of any note.

Pansalas.

The only rock pansalas used as such are at Mániyangama, Hakurugala, and Niwunhélla in the Three Kóralés, and Aḷulena in the Four Kóralés. Many of the recent pansalas in the district are of substantial construction, presenting a marked contrast to the humble village dwellings dotted round. The less modern buildings, such as Udanwiṭa, resemble Kandyan *walawwas* of the last century—rectangular in outline with verandah, hall, and rooms on the sides, all facing inwards to a central yard, open to the sky. Dágabas may fall in, viháré may become shabbier year by year, pansalas never show signs of disrepair: the disciple now-a-days is greater than his master.

The majority of the priests in the Four and Three Kóralés—especially the former—are mere adventurers from other districts (notably the Seven Kóralés), with no pretentions to morals or learning, and grossly ignorant even of the Buddhist canon.

There is a very noteworthy difference between the Kandyan and the low-country priesthood. In the low-country the priests depend for their subsistence upon the alms and benefactions of the people, and they are therefore more strict in the observance of the rules of their religion, and more desirous of eminence in learning, for an ignorant or immoral priest would not gain the respect or the affection of the people upon whose charity he subsists. The Kandyan priesthood, on the other hand, is supported by the produce of the royal benefactions and endowments, and lead a life of careless and sensual religion. Each priest looks upon his viháré as his private property, and considers that the offerings of the people and the produce of the lands are to be devoted to his personal enjoyment. The result is that the temples are all in a ruinous state, and the lands are being gradually alienated. The déwálés, too, are all in a most dilapidated condition, and will, ere many years have past, cease to exist, save in name.[1]

Dagabas.

Of *stúpas*—those massive domical tumuli built of regular brick courses familiar at Anurádhapura—two of much the same size exist: one at Ḍedigama, in the Kíraweḷi Pattuwa of Beligal Kóralé, the other at Ḍeliwala, in the Walgam Pattuwa, Kinigoḍa Kóralé. Both are styled *Koṭa Vehera*, or "squat" dágaba. That at Ḍeliwala is 213 yards in circumference at its base, and appears to be of solid earth thinly faced with brick. It was nearly completed to the tee. The Ḍedigama stúpa, more substantially built, was never carried much, if at all, above half the contemplated height of its bell body. Where work ceased, cross measurements of the level surface give a diameter of 203 ft. with a slope of 59 ft. from the ground level. At neither dágaba are there traces of offsets.

The more modern dágaba, springing from platforms usually square, but occasionally circular, and in one instance (at Aṭuḷugama) even octagonal, vary greatly in dimensions. That at Kappágoḍa one of the largest, is 66 ft. in circumference at the base of the dome. When placed under overhanging rock adjoining cave temples, they are necessarily limited in size, and often so tiny as to provoke contempt.

Bodhi-maluvas.

Maḷuva terraces may be simple or stepped doubly, trebly, or even quadruply, and are almost always square or rectangular. At Udanwiṭa and Walpola circular maḷuvas occur. Retaining walls of dágabas, maḷuvas, and platforms are generally built of rubble, roughly adjusted, but revetments of ashlar quite plain, or with roundels and ogee mouldings at base and cornice, are not unfrequent.

In the "Sulu-Bodiwaṇsa" it is recorded that shoots of the original *bó*-tree, brought from Dambadiva (India), were planted at the following places within the Four Kóralés:—Beligala, Waṭṭárama, Dippiṭiya, Danagirigala, Wágirigala, Aḷutnuwara, Kappágoḍa, Ḍedigama. Bó-trees were also planted at Kavuḍáulla, Ḷkiriyagala, Dikkohopiṭiya, Ganégoḍa, Malawiṭa, Hapuwiṭa, Mídeniya, Alapaláwala, Roṭuwa, Mákura, Márapona, Puwakḍaṇḍáwa, Ḷhunugalla, Miniwangamuwa, and Kavuḍugama.

Dewales.

Dévalés, connected with the Buddhism of the Island, are temples consecrated to certain gods of the Hindú pantheon, whose character and attributes, as adopted into the Ceylon Buddhist cult, entirely alter their nature and the worship paid to them. With the Hindús these gods are immortal, revengeful, licentious: here they are but mortal, well-behaved, guardian deities, and even candidates for Buddhahood. Shrines are erected to them, and offerings made solely to obtain temporary benefits—not by religious supplication to merit reward in a future world. This essential difference between the Hindú and Buddhist notion of the gods, common in name to both forms of worship, is rarely understood.

Such déwálés are dedicated to five principal Hindú deviyó:—

(1) *Vishṇu*, not the second person of the Hindú Trimurti, the hero of doubtful *avatars* (*e.g.*, Krishṇa), but a Buddhist guardian angel, a candidate for Buddhahood and tutelary deity of Laṇká.

(2) *Náta*, improperly confounded with Síva, destroyer, the third number of the Hindú triad. Náta Deviyó is to the Buddhist no other than the future Maitri Buddha of the next *kalpa* at present in the *diviya-lóka*, or god world.

(3) *Kataragam*, son of Mahéswara and god of war, honoured for his aid to Ráma in the Rávaṇa war.

(4) *Pattini*, the goddess of chastity.

Some are erected to apotheosized heroes, and in particular to

(5) *Saman*, or Laksmana, half-brother of Ráma, who, with Vishṇu and Kataragam, accepted the general trust of guarding Laṇká for Gautama Buddha and the special protectorate of "Ṣripáda," or Adam's Peak.

In the Kégalla District there are déwálés set apart for all the above deities, the majority to Pattini, two or three to Kataragam, one to Náta, and one to Saman, and in addition Aḷutnuwara Déwálé (the most famous of all) to Ḍeḍimunḍa and Malwatta Baṇḍáras, ministers of Vishṇu, raised locally to the dignity of demi-gods.

Many of the déwálés of Ceylon, as the chronicles testify, were founded and embellished by Siṇhalese Buddhist kings.

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[1] L. F. Lee, Administration Report, Kégalla, 1871.

The main building of a dewálé consists of the *dig-gé*, or anteroom ; *máligáwa*, or sanctum, in which the insignia are kept, with an upper room occasionally, called *uḍu-mahal-gé*. Food for the dewálé is cooked in the *muluṭeṇ-gé*, or kitchen, and there is generally a *gabaḍá-gé*, or storeroom, and the *riṭṭá-gé*, or halting-place, for the sacred *ábharaṇa* during processions. Sometimes, as at Alutnuwara, all these rooms are under one range; but ordinarily the *muluṭeṇ-gé* and *gabaḍá-gé* of the smaller dewálés are detached compartments. At all dewálés of any importance there is a circular procession path (*vídiya ; piṭa-maga*), and sometimes two, outer and inner.[1]

The dewálés of the district all assume one general plan, whosoever be the particular presiding deity. The outward appearance of the *Náta Dewálé* at Dorawaka, *Saman Dewálé* at Deraniyagala, or *Pattini Dewálés* at Meḍagoḍa and Kabalamulla, is identical. Smaller dewálés erected to Pattini are ordinarily of the form of viháres of Type No. 2, raised on stone supports. Dewálé buildings are usually plain in design, and bare of sculpture and carving. Many, Alutnuwara to wit, were attached to viháres, and share with them the worship and offerings of Buddhist votaries.

Architecture, Sculpture, and Painting.

No claim to architectural merit can be put forward for the temples of the Four and Three Kóralés, Ganégoḍa and Beṛendi Kóvil excepted. As in Assyria, the fundamental principles of vaulted construction as of columna architecture were known, but neither the column nor the arch was worthily recognized and developed, so as to influence the extent and form of structures. This may have been of set purpose. Walls would supply a larger surface for the display of painting so congenial to Siṇhalese taste. The national taste, when unaffected by Dravidian influence, found vent in polychromatic adornment at the expense of architecture. The space to be spanned in the temple buildings being usually limited, pillars could be dispensed with with safety and economy of labour.

So with the arch : when employed it is of the clumsiest form, never exceeding 8 ft. by 4 ft. 8 in., springing direct from the ground, and only resorted to when heavy walls rendered its use very desirable.

The apathy of the race left to itself rested content with simplest forms. Few men were capable of artistic work ; and the services of these experts were only called in on the rare occasions when some ruler, ambitious of erecting buildings of special strength and beauty, reared around him palaces and temples too often left unfinished. Yápahu, in the Seven Kóralés, and Beṛendi Kóvil, in the Three Kóralés, were such.

Architecture and sculpture could never have thriven in the Kégalla District. The paucity of artistic remains attests this, such carved stonework as does exist itself bearing intrinsic witness to Dravidian design and workmanship. The "Kurunégala Vistaré" records that artificers had to be summoned from Gampola to put up the buildings on Beligala. Of Ganégoḍa nothing can be at present definitely formulated, beyond the possibility that Yápahu influenced its dado, and perhaps in some degree its pillars, and that the pervading influence at both places, particularly at Ganégoḍa, is unmistakably Southern Indian. So, too, at Beṛendi Kóvil, where, though little more than the tasteful platform of the kóvil is left,—if the shrine ever advanced further,—history and the style unite in proclaiming with certainty its Dravidian conception.

Elaborately carved monolithic pillars are extremely rare. Four tall pillars of the *maṇḍapa*, at Ambuḷugala, the shapely "interloper" at Meḍagoḍa Dewálé, and the broken shafts at Ganégoḍa comprise about all that are known. This dearth is however partially compensated by the grace of the pillars themselves. The majestic columns of Ambuḷugala, with rectangular base, figured panelling, and octagonal shaft ending in a long reversed bell capital with continued moulding ; the Ganégoḍa varieties,—the lion-supported octangular shafts delicately moulded at neck with vase-shaped capital,—the pillars, rectangular at base softened by foliage carving in low relief, changing into simple sixteen-sided shafts with raised bands and panelled cube at centre, returning to the squared form—the single pillar with squared base, cavetto, roundlet, and tiny *toraṇ* mouldings tapering gracefully to the *puhul* capital in a chastely ornamented octagonal shaft ; the octagonal piers square-headed with creeper scroll pattern differing on each face, such as Major Haddock's and those at Meḍagoḍa Dewálé ; and finally that unique pillar at Meḍagoḍa, mainly octagonal, rising from a lion's back with its prominent lotus bosses, its tasselled *dharmma-chakra* on four faces, and its quaint capital, a *makara* quadrifrons.

Basement revetments in worked stone, where found, follow one recognized plan. First a low socle, next the plinth, then a narrow fillet slightly retired, Lesbian cyma moulding of shallow lotus leaves running back to the inner plane, a vertical block broken half way by a bold torus, a second fillet, slightly projecting, finished by ogee and rectangular cornice coping. Rarely the central block is relieved by pilasters as at Beṛendi Kóvil, or by a dado like that at Ganégoḍa.

Rises or balustrades to steps are common everywhere, but only at Ganégoḍa and Kappágoḍa carved on the exterior face with *gaja-siṇhayó*, the trunks forming the upper edges of the stones. The simplest angular form, grooved and conventionalized, may be seen at Arama and Beṛendi Kóvil.

With so little stone carving, "moonstones"—those adventitious ornaments peculiar to Ceylon temples—will naturally be rare. Two large specimens merit notice. The finest—that at Beligala viháré—affords illustration of the practical development of design suggested by merely decorative ornamentation. It combines and reduces to the reality of a distinct stone member, the recollection left in the mind by the half-disc medallions plus the lower band on the old Buddhist railings at Amarávati. The central lotus remains, but the under band of animals is converted on the moonstone into concentric fillets in lieu of water-leaf ornament, and the flanking *makaras* bend upwards, spanning with their jaws the ends of two circles. The influence of the prototype extends even to bringing the animals together in the centre of each circle, instead of making them race across the field in one direction as on the well-known Anurádhapura stones.

The other moonstone (now at the foot of the steps up to the modern verandah of Aḷutnuwara Dewálé) has, with the two inscription slabs, almost certainly been removed to the present position from the ruins of the old viháré adjoining. In shape it is very peculiar—curvilinear in outline, and carved in primitive style with a *chakra* raised on an *ásana*, and flanked by lions.

Genre carving has been met with only at Kappágoḍa. From being placed at the side of a

[1] For further information see Service Tenures Commission Report, 1872.

row of steps to the viháré premises, the slabs might easily escape attention, especially as they have been thickly coated with whitewash. In sunk relief is represented on one stone a calf taking the udder whilst licked by its dam ; on the other an ox, with head turned back, licking its raised left hoof. Both are life-like pictures, true to nature. At Ganégoḍa the small zoophoros frieze, though narrow, is excellent. The dancers and players, if less exuberant in action, are more realistic than those on the Yápahu frieze, and without the Maenadic frenzy which tends to deprive the latter of much of its elegance.

Wooden pillars when carved all assume, with slight variations, a rectangular form modified and softened by chamfering to eight-sided shafts between the base and capital, and breaking its continuity by raised bands and square panels—the pillars virtually becoming octagonal shafts with elongated rectangular base, capital, and central cube. The stone pillars at Ganégoḍa carry out the original idea of wooden forms very closely. Nearly all the carved wood pillars terminate in a branched capital, with helix and drooping lotus—the familiar *gonęs* of the Audience Hall at Kandy.

Decorative carving, whether in stone, or more commonly in wood, rarely breaks through the conventionalism of a few recognized, almost stereotyped, designs. The main ornament, repeated in endless variety left to the will of the carver, is the continuous scroll of foliage. A comparative study of the varying forms this most effective ornamentation (particularly of vertical surfaces) common to Greek, Roman, and later styles, assumes on the Kandyan temple doorframes, would be in itself interesting. Single or double, large or small, plain or complex, its convolutions, throwing off sometimes leaves more or less flowered, sometimes a repeated flower, or even enclosing partially or throughout figures of dancers,—the one leading idea is steadily kept in view, and it would be difficult, if not impossible, to substitute other ornamentation more elegant, refined, and better suited to its purpose.

The front faces or doorframes alone are carved. The line of ornament invariably runs upwards from figured base panels on the side posts, and meets at the centre of the lintel in some crowning design as varied as the panels below, and equally affording the woodworker opportunity of displaying individual taste or strange conceit—*déwa rupas*, *nári-latá*, *makara* faces, &c. The panels at the bottom of the jambs are filled with figures of lions, elephants, dancers, and janitors, and, as with the flowing scroll, are hardly found alike in any two temples. The whole of this carving is in "sunk relief," no part rising above the plane of the margin, but the edges of the design are rounded off, and leaves and flowers fluted, so as to allow of full chiaroscuro play.

The two new stone doorframes at Waṭṭárama exhibit strikingly the decadence of the art. Carved at the cost of Rs. 700 to Rs. 800 by the most skilled stone masons procurable in the Kandyan district, they fail, not in the bold and graceful conception of the foliage patterns, but in commonplace flatness and want of finish. Even with a chaste wooden model before them, its rounded beauty has failed to be hit. Yet Ambuḷugala and Kappágoḍa furnish standing examples of the most delicate scroll-work within beading and water-leaf bevelling, cut in stone four centuries back.

Between Egyptian and Siṅhalese sculpture and painting there is a marked characteristic resemblance. "Sculptors and painters worked without the least desire of pre-eminence in ability and distinction, without thought of perpetuating their names, and the work they have produced express those faults. We can look upon whole rows of sculptures without a question ever arising on our minds as to the authorship of this or that work, without observing that one is superior to others." Such work necessarily becomes a mere link in a monotonous chain. Images and paintings too often represent entirely abstract beings of objects not absolute ideals, well understood. The peculiarity in the living model or in individual character are never considered by the artist, who only distinguishes by attributes what should be otherwise expressed : there is no attempt to show the effect of the mind upon the outer being—the true aim of sculpture.

Siṅhalese paintings are mostly of the nature of ornament. Representation of the Buddha, Déwiyo, kings, and priests, as of natural objects, is conventionalized : while imitating nature to a certain degree it is simplified to the requirements of decorative laws. To the Siṅhalese artist, as to the Egyptian, it is not distasteful to see the same figure repeated a dozen times or more in absolute similarity.[1]

Vihare Adornment.

When the overhanging rock of cave temples, as at Lenagala and Mániyangama, is unusually high, the bare outer stretch of wall above the verandah roof is occasionally covered by the representation of a *perahera*. Viháré doors are almost invariably flanked by tall *doratupálas* bearing swords or pots, moulded in high relief or simply depicted on the walls.

The interior adornment of viháré follows no hard and fast rules beyond certain broad lines which govern generally. Considerations of space and height, rather than light, are the real arbiters. Should there be room, a recumbent figure of the Buddha is usually placed against the wall—left, right, or at the back seems immaterial. A standing Buddha is got in if practicable, but a seated image is almost essential. In the larger cave temples will be found, not only a recumbent Buddha, but several images of the Buddhas standing and seated, besides Vishṇu, Saman, Náta, with not uncommonly figures of the royal or noble endower, or some famous incumbent.

The Buddha is represented in three positions : standing, sitting, and reclining. In standing figures the left hand hangs by the side of the body with the fingers extended close together along the left thigh. This position is supposed to represent the inoffensiveness of the Sage and his self consciousness of perfect security. The right arm is brought close to the side as far as the elbow : the fore arm being raised and the hand held vertically, showing the open palm. The thumb and index finger should be joined at their tips leaving an oval space between. The whole attitude indicates exhortation, the uniting of the thumb and finger showing that the Buddha covets not aught of worldly wealth.

Seated images are always cross-legged, with the soles of the feet turned upwards, a device by which the 108 *magul-lakuṇu*, or auspicious marks, can best be displayed. The hands generally lie on the lap, the back of the right hand within the palm of the left. This position is indicative of contemplation and deep meditation.

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[1] See Von Reber's "History of Ancient Art" (English edition), p. 46.

The recumbent Buddha invariably rests on the right side. The head is supported on the palm of the right hand, the elbow touching the bed, and the forearm resting on a round pillow. The left arm is fully extended to the finger tips, and lies along the left side. The figure is stretched at full length, and the feet are placed stiffly one upon the other. This position is emblematic of perfect rest.

Images of the previous twenty-four Buddhas from whom Gautama obtained *vivarana.* or approbation, are sometimes, as at Kadigomuwa, ranged against the walls, but the *Sú-visi-vivaraṇaya* is more commonly painted on roofs and walls.

At the right and left of the sedent Buddha are always represented Sáriputra and Mugalána, recognized in Ceylon as his chief disciples. Their position is generally standing, but occasionally on their knees, with the palms of their hands joined in an attitude of reverence. Sometimes they hold a flower in their right hand, while the left hangs by the side of the body. A large number of other disciples, Rahat priests, in various reverential attitudes, adorn the walls.

The Buddha is given indifferently a red or saffron-coloured robe; his disciples, almost without exception, the latter.

The "flame-like process" (*sirespota*), formed by the collection of the six-coloured rays of light said to be reflected from the body of the Buddha, is never absent, and a nimbus background of these rays (*Budu-reṣ*) is gradually supplanting the *makara-torana* of the older temples.

The traditional height of the Buddha in Ceylon is 18 cubits, but accuracy, even where space permits, is the exception. The largest recumbent image in the district is at Dambulla Viháré in Walgam Pattuwa of Kinigoda Kóralé. It measures 48 ft.

Besides Vishṇu and Saman, the only other Déva whose image is admitted within viháres is Náta—Maitri Bódhisatvayó.

The wall and roof paintings generally represent scenes from the *Pan-siya-panas Játaka;* the *Sat-satiya,* or seven weeks during which the Buddha fasted whilst engaged in various exercises significant of the subjection of human passion and fatigue; the *Sú-visi-vivaraṇaya; Mára yuddha,* with lotuses, *ná* flowers, and *liyaveḷ.*

The *makara-torana* is the feature of viháré adornment, where alone *chitrakarayó* have found themselves free to exercise an individual discretion not hopelessly cramped by the unvarying forms, attributes, and colouring of the images. In the older temples of the Kandyan districts, embracing the Four Kóralés, this *bizarre* form of arch over viháré doorways and the sedent Buddha has been elaborated to a degree of perfection apparently unattainable now-a-days. The connection between these uncouth saurians with their gaping jaws, elephant trunks, boar's tusks, eagle's talons, and conventionalized peacock's tails, and the Buddha seated beneath the arch they crown and terminate, is not apparent, till inquiry is pushed to primitive types. The *makara-torana* has its prototype in the chaitiya window of the early Buddhist cave temples of India. At first plain, the window gradually developed a bifurcated tendency at the base of the arch, and the original purpose being lost sight of, slid imperceptibly into mere ornament, not unlike crude *makaras.* The transition from the inanimate to animate on the arch was doubtless helped forward by the position the fish-tailed *makaras* assume on the Amarávati rails. There they occupy the ends of the band below the lower half-disc, facing each other. At Beligala they have already crept into the corners of the "moonstone," the practical development of the semi-medallion ornament. To place them at the terminations of an arch which had independently acquired an accidental resemblance was as easy as it was natural.

FOUR KORALES.

I.—BELIGAL KORALÉ.

Beligal Kóralé comprises five Pattu: Gandolaha, Otara, Kiraweḷi (West and East), and Kandupiṭa.

GANDOLAHA PATTUWA.

Bamunugama.—Here is situated, a quarter of a mile from the Polgahawela-Kégalla road at the fourth mile, a déwálé dedicated to *Kataragama Deviyó.* The temenos is partially enclosed by a mud wall with gateway in front, and has an outer procession path (*piṭa vidiya*), 170 yards in circumference. From the *dig-gé*, an open building, 31 ft. 7 in. by 13 ft. 7 in., with tiled roof on wooden posts, some twelve steps lead up to the déwálé proper, which is built on low slab rock. It comprises three sanctuaries running back behind one another from the porch, 22 ft. 9 in. by 11 ft. 6 in. The outer doorframe shows signs of rough carving, though now covered with a coating of whitewash, and the pillars of the porch are crowned with *gones* capitals. The lock of the door is of the primitive type, with iron-rod key, sickle-shaped, known as *agul-tattuva.*

Lying in the *dig-gé*, unused and ant-eaten, are two old wooden door jambs, coarsely carved in low relief with a vertical continuous wavy stem, from which peduncles spring inwards at regular distances curling round to the centre and terminating in a full-blown flower. The border is a double string of tiny pitting. Above and below the scroll pattern there are dancing figures, but executed most inartistically. A single remaining rectangular pillar, partially chamfered to an octagon, with square flowered panel in centre, has been copied in plain design for the posts of the *dig-gé.*

This déwálé is of some repute locally.

Helamada.—Cave temple, type No. 1, with post and rail verandah, talipot covered. The rock rises above the *kaṭáré*, or line cut to divert the drip, for some height until it meets the thick jungle growth straggling over its summit. The viháré may be entered from the front or the right side. Dimensions, 31 ft. 3 in. in length with a depth of 13 ft. 3 in., the roof sloping from 13 ft. height to 4 ft. 5 in. Images: along the rock, at back, recumbent figure of the Buddha, 22 ft. in length by 5 ft. 5 in. from platform bed to the left shoulder; against left wall unfinished figures of sedent Buddha and a Déva. Painting: on roof, large and small lotuses surrounding an immense eight-petal lotus, 4 ft. in diameter, full blown. This flower is finely executed, showing the green sepal tips of the calyx. On front wall dágabas and Rahat priests, a bó-tree, and sleeping Buddha.

This temple is one of the many in Four Kóralés renewed during the time of Lewké Disáwa, whose name is justly extolled by priests and *dáyakayó* for his staunch support and lavish liberality in the restoration, improvement, and endowment of viharés throughout his district.

A small kóvila in this village, dedicated to *Húniyam-Devatáwa*, has fallen from neglect and disuse.

[*Extract from Diary of Mr. C. J. R. Le Mesurier, dated September 4, 1885.*]

Beligal Raṭémahatmayá reported on a petition against the priest of Heḷamada Viháré. He says that the priest has pulled down the temple to rebuild his own dwelling-house with the stones. The temple is what is called a rejected temple—that is, its lands are not registered.

Jivana.—Small viháré, type No. 2, on high stone supports, with diminutive dágaba under roofed *maḍuwa* in front. The wooden doorframe of the viháré is carved with a foliaged scroll culminating in a *nári-latá* at centre of lintel, and finished at the base of each jamb with a dancer holding flowers. The carving was almost completely hidden under a layer of plaster; this the priest undertook to remove. The temple is attributed to the time of Sanga-rájá Terunnánse.

Mr. Price has noticed the flight of steps in this village, they terminate in the jungle-covered site of an old viháré or déwálé, now used as the village burial ground.

[*Extract from Diary of Mr. F. H. Price, dated March 28, 1886.*]

At Jívána there is a picturesque flight of 168 stone steps, said to have been built long ago by a priest who lived on the summit of the hill. Reminded me of Mihintalé.

Made a detour at Waragoḍa on the way back to visit a ruined viháré, which has not been used for some generations. The villagers who cut the way up to it declared that neither they nor anybody else (in their recollection) had ever been up to it previously. It is a rock temple, but contains nothing of interest beyond its odour of antiquity.

Kumbukgama.—Another small viháré, type No. 2, virtually abandoned, as no images remain. The continuous *liyaveḷ* carving on the wooden doorframe and soffit of the cross beam displays extra care and finish. Under the eaves of the porch were found seven slender wooden posts, 5 ft. in height, differing from all others seen in the district. These, with the *vyágra* crockets now missing, helped to adorn the viháré balcony. It is hardly possible to give a clear and intelligible description of these delicate pillars.[1] The general design is a strange combination: a semi-roundlet base with fillets swells to rectangular ornamented panels, 6 in. by 5 in.; shortly becoming octagonal, the shaft tapers gradually to the top, but half-way up is broken by oblong flowered panels, 5 in. by 3 in.; and further set off by transverse bands and spear-head ornamentation pointing up and down alternately. Artistically the attenuation and uncalled for semi-rounding of the base below the lower panels is fatal to the perfect beauty of these elegant pillars. Evidently intended as a happy modification of the rectangular-octagonal pillars found at Kaḍigomuwa, Pinnavala, and elsewhere, which within certain limits, would have added further refinement, "vaulting ambition" has here "o'erleaped itself."

Nawagomuwa.—An insignificant *gal-viháré*, type No. 1, built under a small rock. Measurements: verandah, 16 ft. 8 in. by 5 ft. 6 in.; viháré, 9 ft. 7 in. by 9 ft. 5 in., with roof sloping from 9 ft. to 5 ft. 5 in. Images: seated Buddha, red robed, with standing Buddha on either side, yellow robed. A tiny dágaba, 12 ft. in circumfereuce by 5 ft. 4 in. in height, under rock to left.

Separated from the viháré merely by a plastered wall on the right, is a small room 9 ft. by 10 ft. 3 in. This serves as a déwálé of *Pattini Deviyó*, marking with striking emphasis the hybrid nature of the Siṇhalese religious cult, nominally Buddhistic. In front a grove of *ná* trees, but no *bó*.

Wattarama.—This old temple is the most famed in the district, and not without renown far outside its boundaries. To its age, tradition, oral and written, equally with the stone pillars and ancient sites on all sides, testify.

The viháré premises stand back about three hundred yards from the Polgahawela-Kégalla road, between the second and third mileposts, and are approached by a wide pathway, on the right of which half-way down is a spacious modern *bana-gé*. The pansala lies at a little distance to the left.

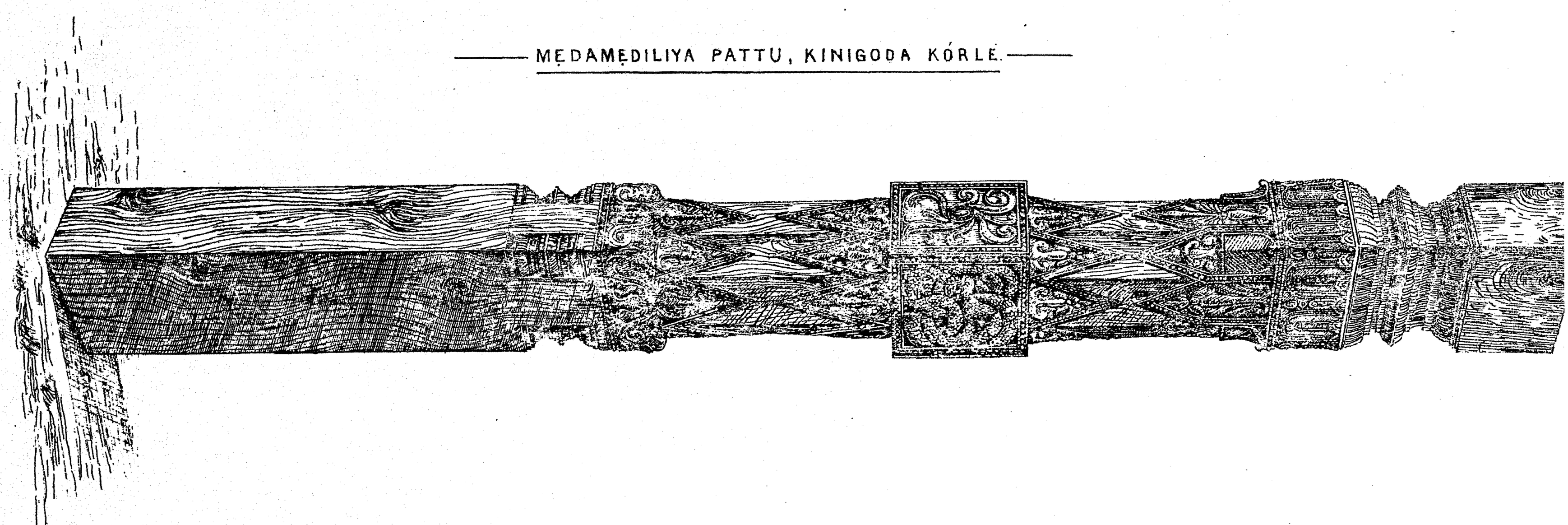
The circumference under which Waṭṭárama (or *Maliya-maha-páya*, as it was formerly styled) was founded have formed the subject of more than one written account, based undoubtedly on historical data, but spiced with that romance Oriental chroniclers love to mingle with sober truth. "Waṭṭáram Asna" (prose) and Waṭṭáram Vistaré" (verse), both rare *opuscula*, give the details with more or less colouring, differing little from the story as taken down on the spot from the lips of a neighbouring villager. This version runs as follows:—

In Yónakárámaya, in Dambadiva, a certain blind woman bore a son, the future Maliyadéva Terunnánse. His father also was blind. As the boy grew up he supported his parents, who shortly before their death, called their son near them and said, "O fortunate son, we have nothing to give you in return for the filial aid you have rendered us, save our blessing. But follow the path northwards, and you will reach a forest, where is a pansala of a recluse: remain there and serve him, and obtain from him such instruction as he will impart." As soon as his parents died, Maliyadéva, in obedience to their directions, sought out the tapasa priest and bowed down before him. The recluse inquired from what country he was come, and wherefore. Maliyadéva told how he had obeyed his parents' behests: then the priest robed him and kept him with him. Some years after he called Maliyadéva, his pupil, and said, "*Sámanéra*, my time has come to die; I have nothing to bestow on you, but take the seven images of Buddha of solid gold and the *bana* book with gold covers." The same night the priest died. Thereafter the Four Guardian gods (*Satara-waran Deviyó*) descended from the heavens and conferred on the Sámanéra the name *Maliyadéva Terunnánse*, saying to him, "Thou who art born by the permission of Gautama Buddha in this time of Anágata, hearken: Deposited in the centre of the *wajjrásana* of 14 cubits, at the foot of a great Bó-tree, is a gold *karaṇḍuva*, containing the eye-relic (*nétra dhátu*) of the Buddha." Then Maliyadéva went there, as bid, and prayed fervently, and the gold *karaṇḍuva* came to his hands. Taking it and the seven gold images and the golden *bana* book, Maliyadéva sailed through the air by divine power (*irdhaya*) to this island of Laṇká and descended at Weḷigoḍapiṭiya. There he buried the seven images and the *bana* book in the sand, but retaining the gold *karaṇḍuva* proceeded to the city of King Goṭhábaya, and began to beg. As no one gave to him he went towards the king's palace. The king, seeing him approaching from the upper storey of the palace, sent ministers to escort him, and, struck with his piety, made him sit on the royal throne and served him with royal food. Afterwards the king inquired whence he came. Maliyadéva replied that he came from Yónakárámaya, and desired the king to build for him a pansala and to endow it suitably. Goṭhábaya Rája excused himself at that time, saying, "Two tanks are being built; until they are finished be pleased to reside in this palace." But the yellow-robed priest at once soared into the sky, appearing to the kingly gaze like a

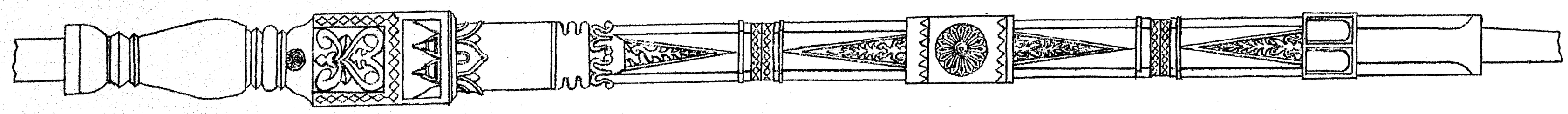
[1] Two have been secured for the Colombo Museum.

WOODEN PILLAR or PANSALA AT PINNAVALA

MĘDAMĘDILIYA PATTU, KINIGODA KÓRLE.



SCALE 2" = 1 FOOT



WOODEN PILLAR AT KUMBUKGAMA VIHÁRÉ

GANDOLAHA PATTU, BELIGAL KÓRALÉ

saffron string long drawn out, and went to Ṣakra's world *(Ṣakra bhavana)*. To Ṣakra he said: "I have come here from Yónakárámaya, in Dambadiva. Art thou not bidden by the Buddha to bestow on me sixteen árámayas at Taláwatupiṭiya?" Ṣakra replied: "O priest, thou speakest truly. I shall build and bestow them on you by to-morrow about the time when the shadow is 9 ft.; till then remain here." Then Ṣakra called to him Visvakarma Divya Putra and Mátaliya Divya Putra, and bade them go to Mihintalé, and bear away to Taláwatupiṭiya one hundred and sixty stone pillars. After their departure Ṣakra poured down on the earth showers of perfume and flowers, and over them a shower of seven-fold gems and gold, knee-deep; over these again a shower of sand and gravel and of clay, coating all with gingelly oil. Visvakarma and Mátaliya brought the stones to Taláwatupiṭiya, and at the spot where Ṣakra had caused the showers to fall, measured out sixteen divisions and built thereon sixteen árámayas. Then Ṣakra Deviyó and Maliyadéva Terunnánse descended from Ṣakra bhavana to Taláwatupiṭiya, and the god made an offering of the sixteen árámayas to the priest, obtaining merit thereby. After that Maliyadéva Terunnánse went to Péráḍeṇi Nuwara, where dwelt the King Goṭhábhaya, and said, "I have got me a temple built. Do thou, O king, after visiting it, endow it. When the king beheld the sixteen árámayas he was overjoyed, and taking up the bronze tom-tom beat it loudly on the rock Náraṇgala, and dedicated to Waṭṭárama all the lands within ear-shot of the sound. Then returning to Péráḍeṇi Nuwara the king inquired from the queens in the palace whether the sound of the tom-tom had reached them. They replied that they had heard it. Then said the king, "This place, too, is included in the dedication: it is not meet for us to remain; we will go to the city of Attanagala, where dwelt my brother Siri Saṅga Bó." And so all departed.

Maliyadéva priest, after robing an Upásaka Vedarála, remained thirty-one years at Waṭṭárama, and attained Rahatship.

This legendary account is supplemented by the "Waṭṭárama Asna" in one or two particulars. After stating how King Goṭhábhaya laid out his city, *Chandra-kánti-pura*, on the banks of the *Ṣrí-mála-gaṇgáva*, the present Mahá-oya, it proceeds to record the Maliyadéva episode, and names the buildings erected by Visvakarma:—

Dividing the ground exactly into 24 lots, and subdividing them again into *máhalas*, he completed the buildings thereon and adorned them. To the south he built *Tum-mál-prásáda* for the priest Maliyadéva to reside in, and surrounded it with *Upulrámaya*, *Vipulrámaya*, *Dakshinárámaya*, *Paschimárámaya*, *Uttarárámaya*, *Purvárámaya*, *Isipatanárámaya*, *Jétawanárámaya*, *Vériya viháré*, *Demmaṭamal vehera*, *Maliya-maha-páya*, and *Sammukha déwálé*, twelve árámayas in all, and showed them to the priest and returned to the god world. After that Maliyadéva Terunnánse carried the seven images of Buddha to *Maliya prásáda*, and placed the gold *kot* in position and deposited the relics. The great king (Goṭhabhaya) having adorned the city dedicated this prásáda to Maliyadéva and 12,000 rahat priests, spending twenty-four laks. When all this had been done the earth quaked with satisfaction. Thereafter Goṭhabhaya and sixty of his ministers entered the *sóván* path, and Ṣakra proclaimed the place *Waṭṭárama* ("surrounded by árámayas"). For the purpose of making the necessary offerings for this viháré, within four boundaries many villages and gardens were dedicated to Waṭṭárama in the year of Buddha 1691, on Monday, the 7th day of the full moon, in the month of Ḕsala, by the King Goṭhabhaya, who caused inscriptions to be cut on stone pillars recording the date.[1] Waṭṭárama, Kehelwatugoḍa, Walagama, Bamunugama, Nárandeniya, Urulédeniya, Pánakáva, Kumbukgama, Pohorambé, Ambuvaṇgala, Weligoḍapiṭiya, Panaliya, and Goḍigamuwa were dedicated to the priest Wanagupta by the great king Goṭhábhaya, born of the pure Solar race, and lineally descended from Mahá Sammata.

Divested of romance, the facts may be reduced to these: Goṭhábhaya (240–253) A.D.) built Péráḍeṇi Nuwara and formed tanks near it; subsequently influenced by Maliyadéva priest, he enriched Waṭṭárama with buildings and endowed the viháré with the several villages named.

Some of the árámayas are indentified traditionally. The present buildings occupy the site of *Uttarárámaya;* south lay *Demmaṭamal Vehere* and *Maliya-maha-páya*, the former a stúpa, the latter a prásáda, on lofty stone pillars; east was situated the *Purvárámaya* another dágaba. The other árámayas are believed to have lain north, but a small dágaba just outside the premises west, near the path from the high road, was not improbably one. This was excavated not long since by the resident priest, and several old bronze images of Buddha found.[2]

Entering the walled premises, to the left is an oblong viháré of type No. 2, but substantially placed upon masonry piers. Dimensions: verandah, 51 ft. by 30 ft. 6 in.; viháré, 34 ft. 8 in. by 15 ft. 2 in., with stone steps built up of fragments drawn from the old árámayas round. The viháré is entered opposite the steps, as well as on the left. Images: to the right, recumbent Buddha, 21 ft. by 5 ft. 10 in.; against wall at end, facing the steps, a seated Buddha, 6 ft. 7 in. by 4 ft. 10 in.; standing Buddha on either side wall, 8 ft. 3 in. in height, and on left and right wall respectively figures of Vishṇu, 9 ft. 9 in. in height, and Maitri-diviya-rájá, 8 ft. 3 in. This is quite a modern building built by the late Ganépalla Raṭémahatmayá.

Near it are some ordinary step balustrades (*et hoñḍaval*), and four stone monolithic pillars, partly octagonal. These, with the old wooden doorframe still kept, formed portions of the older viháré built by Lewké Disáwa during the reign of Rájádhi Rája Siṇha. This doorframe is 7 ft. 4 in. by 4 ft. 5 in. by 10 in., carved boldly in continuous creeper scroll design, with a *déva rúpa* on the lintel and dancing figures in the base panels of the jambs.

To the right of this viháré is a large two-storied building in brick, about half completed, intended ultimately for the chief shrine. When finished it will be an imposing building, arched below and above with an 8-ft. wide verandah on two sides. Verandah dimensions: 15 ft. 10 in. by 8 ft. in front, and 61 ft. by 8 ft. at side. The viháré area, 55 ft. by 41 ft. Two fine carved stone doorframes have been built into the viháré walls in the front, and on the left side: that to the front has sideposts 12 ft. in height by 1 ft. 6 in. by 10 in., and a lintel 6 ft. 8 in. by 10 in.; the other, jambs 9 ft. 6 in., lintel 5 ft. 7 in. by 8 in. Both lintels are heavy and foiled. The carving of the side doorframe is an exact copy of the older wood one, but lacks its roundness and finish.

Immediately in front of this building stands a small viháré, 13 ft. 6 in. by 11 ft. by 9 ft. high, nearly completed on the site of an older similar viháré. Images: seated Buddha under *makara-toraṇa* of old type, ornamented with three *haṇsas* down the arch on each side holding flowers in their beaks: above, in two lines on either side, are seven Dévas, five of them four-armed, and below *doraṭapálas* flanking the Buddha. Against the left and right wall, standing Buddha, 5 ft., also under *makara-toraṇa*, with four *haṇsas* finished at the extremities of the arch, with a flowery ornament and above the usual *makara* face. Dwarfs form the shafts of the supporting pillasters to the *toraṇa*.

Near the entrance gateway is a large stone slab, 8 ft. 6 in. by 3 ft. 7 in. by 8 ft., on which a *Ṣrí-patula* is carved, brought from the site where the bronze images were dug out.

To the right of the viháré last-mentioned is an old *Bó-maḷuva*, and against it a small déwálé dedicated to *Kataragama Deviyó*, with a *mal-poruva* in front.

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[1] The date is that given in the *Waṭṭarama Asna*, but is clearly wrong.

[2] Some of these images have been presented to the Colombo Museum. One, a standing figure, is specially noteworthy from having the *left* forearm raised, instead of the right, as usual.

About 100 yards outside the temple premises to the right stood the *Demmaṭamal Vehera*. This must have been a large stúpa, judging by the ground covered by its present low slope. Upon its centre is now built a plain platform, 31 ft. 3 in. square by 4 ft. in height, intended to support a dágaba.

At the same distance further on is a large *Bódhi-maḷuva*, 29 ft. by 19 ft. 3 in. of four tiers, the highest 10 ft. square, in the centre of which rises a bó-tree, 22 ft. in circumference. Between this and a large *ná* tree is placed, under a roofed shed, the large offering slab to the maḷuva, 9 ft. 3 in. in length.

A few yards to the right ten large monolith pillars still remain upright, and with broken pediments of other similar pillars show that the original building—traditionally the *Maliya-mahá-páya*—must have rested on thirty-five columns, ranged in five rows of seven. These shafts stand 10 ft. 4 in. above ground, and are 1 ft. 6 in. by 1 ft. 1 in. in thickness.

About 300 yards to the east, in thick jungle, is pointed out the mound of an old dágaba, all that is left of the *Púrvárámaya*. It has a slope of 35 ft., but the stones which supported its base have been removed, some to build the platform on the site of *Demmaṭamal Vehera*, others for the steps of the large viháré, as similar disjointed letters in old character on the blocks at both places prove.

Between this and the temple buildings runs the bund of a tank with an excellent rock-cut sluice, 8 ft. in width. The tank is one of those attributed to Goṭhábhaya, when he resided at *Haňdapán-maḷuva (? Chandra-kánti-pura)*, at the foot of Waṭṭáram-kanda.

At the sides of the steps leading to the viháré have been fixed the only stone pillars (their original position seems unknown) bearing inscriptions, one broken in half. The inscriptions are far too weather-worn to admit of reading, but the oldest, judging from the form of character, dates from the 10th or 11th century.

[*Extract from Diary of Mr. F. H. Price, dated December 15, 1886.*]

Paid a visit to the ancient site of Waṭṭárama Viháré. The present viháré is comparatively modern, and the only remains of the old temple (which, according to tradition, was founded in the fourth century A.D.) are two stone pillars, bearing inscriptions in characters almost illegible. Siṅhalese experts are unable to decipher them. A new viháré is about to be built, and a good deal of new stone carving has been newly executed by an artist from Kaṭugastoṭa for the purpose.

Peradeni Nuwara.—About two miles from Waṭṭárama, in the village of Márukwatta, is a long low hill running down to the Maha-oya and known as Pérádeni-kanda. This hill is now under forest probably some centuries old, but said to be private property. Here completely hidden by the thick growth, with difficulty are to be traced the bare outlines of an old city, traditionally called *Péráḍeṇi Nuwara*.

The "Waṭṭárama Asna" gives particulars of the building by Goṭhábhaya Rájá of *Chandra-kánti pura*, which may be identified with *Péráḍeṇi Nuwara* or with *Haňda-pán-maḷuva*, or with both.

When 1,088 years had elapsed since the death of Buddha, the teacher of the three worlds, omniscient, and 852 years after the establishment of Buddhism in Laṇká, the King Goṭhábhaya succeeded to the throne of Śrí Laṇká.[1] He caused the Tummálprásáda to be erected at Attanagalla, and dedicated to that viháré many fields, gardens, &c. After that, at the place called Taláwaṭupiṭiya, which is closed to Śrímála-gaṇgáva (Maha-oya), he caused to be levelled sixteen amunams' extent of land, and built thereon large palaces eastward, and opened streets, and set up twenty gates, and decorated them with gems. He had built, moreover, a large viháré, not far off, named *Vanavása*, and gave it to the Chief Priest Wanagupta and 12,000 Maha Rahats to occupy, and supplied them with the four requisites. The city was called by the name of *Chandra-kánti-pura*. At a short distance from it the king had a tank made, wherein were planted *ḙmbul*, *ipul*, *ólu*, *mánel*, *nelun*, &c., and named it *Veheradora*, and he lived like a Diviya Rájá.

By cutting paths through the forest up to, over, and round the stone embankments, some idea of the size and plan of the place was gained. A succession of *ḅemmas* or embankments fall away north, east, and south, from the highest level. Here the rock face and retaining wall gave a circuit measurement of 365 yards, the bank varying in height according to the nature of the ground.

On the west side the escarpment is formed of solid rock; to the south the ground slopes gradually down by small *ḅemmas* to Veḳumbura ("tank-field"), the site of an old tank, the bund and sluice of which are quite apparent, though long since converted into paddy fields. Five to six embankments form on the north and east sides terraces some 50 ft. wide, between the summit of the hill and the Maha-oya. Of these banks, the second from the top is the most substantially built, 275 ft. in length with a steep slope from 33 ft. to 36 ft. The masonry of all the *ḅemmas* is cyclopean—large stones roughly arranged in courses without mortar, presenting a fairly smooth outward face. The whole area on the summit must have been covered with brick and tiled buildings. The ground in places is thickly strewn, and can be hardly dug anywhere without striking foundations. Doubtless many stone pillars lie buried, but the only stone work noticed was a plain unworked pier, 4 ft. 6 in. by 1 ft., and two plain stone slabs.

Between the highest and second embankments, and at right-angles to them, was discovered at the foot of an immense *muguru* tree a flight of stone steps, each 2 ft. by 9 in., cut into the living rock. Three steps only showed above ground, and were at first presumed to point to a *pokuna*. Further digging dispelled this view, when fourteen steps had been exposed, with signs of others still descending. There is a tradition of an *ummaga*, or under-ground passage, to the Maha-oya from the city used by the queens for privacy. As the place where the steps sink into the earth is not more than 150 yards from the river in a direct line, it is just possible that excavation carried on here may confirm the tradition.

Outside the upper level, but connected with it by a straight broad roadway raised across depressions, is a natural *pokuna* in the rock 35 ft. by 14 ft., with water lilies still growing in it, and a few cut steps to mark its brink.

Whether *Péráḍeṇi Nuwara* and *Haňda-pán-maḷuva* were one and the same city, or distinct towns, it may be accepted—despite the silence of the "Maháwaṇsa" and other histories—that they date from the time of Goṭhábhaya, whose memory (usually connected not too creditably with the self-banishment from his throne and saintly death of his elder brother Siri Saňga Bó) the founding of Waṭṭárama should go someway to retrieve.

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[1] There is some error here. 543 and 307 B.C. are the usually accepted dates of the death of Buddha and the introduction of Buddhism into Ceylon. But 1088–543 and 852–307 both = 545 A.D. This does not tally with the reign.

Yatidolapahala.—Cave temple, type No. 1. A flight of a hundred stone steps lead up from the pansala. Verandah with lean-to roof, 43 ft. 8 in. in length. On the right the verandah runs back to the hill, allowing space for a small dágaba under the overhanging rock. As at Helamada, the viháré may be entered from this side as well as from the front. Dimensions : 28 ft. 4 in. by 14 ft. 8 in. ; roof slope from 10 ft. 6 in. at junction of front wall to 4 ft. 3 in. Images : against left wall Vishnu, a seated and standing Buddha ; against rock at back, two seated and two standing Buddhas alternately ; against right wall, a large figure of the sedent Buddha, 7 ft. 6 in. high by 6 ft. 6 in. across knees. All the Buddhas framed by "rays" (*Budu-res*) ; standing figures with red, seated with yellow robes. Painting : roof, Mára's war with Buddha ; front wall, scenes from Dhammasunda and Wesantara Játakas and two suns. The heads of the images are so disproportionately large as to border on the ludicrous. The last restoration of the viháré was carried out by direction of Lewké Disáwa.

Adjoining Yatidolapahala, on the same hill side, is a small cave temple now being restored. The old *makara-torana* has remained almost intact, though the colour has worn off. The Portuguese are said to have struck off the head of the image of the seated Buddha, and thrown it into the neighbouring stream at a pool still called *Kota-Budu-vala.*

Otara Pattuwa.

Beligala.—Among the rock fastnesses of Ceylon, Beligala takes rank with Yápahuwa, though hardly with Sígiriya. Rising abruptly from the plain, inacessible save by a single narrow pathway winding dangerously close to the rock's edge, and well supplied with water from natural *pokunu* on its summit, Beligala, when additionally strengthened by a masonry ramparts, may well have seemed "fortified around in such a way that no earthly enemies could reach it, but only celestial beings"—"so secure, that no human being could enter it, unless through the air."[1]

On the south Beligala is flanked by a range of lower hills, the nearest, Kudá ("small") Beligala, so-called from its similarity to Maha ("great") Beligala, approaching it within 200 or 300 yards, but separated by a yawning gorge.

The interest attaching to Beligala lies, however, less in its use as a fortress in those troublous "Middle Ages" of Sinhalese history, when many a turbulent chieftain was at perpetual strife with his equally lawless neighbours, than in the fact of its having served for a period of thirty years as a secure resting place for the *daladá* relic—"the palladium of Ceylon Buddhism."

An admirable account of Beligala was communicated to the Royal Asiatic Society, Ceylon Branch, in 1883, by Mr. R. W. Ievers, C.C.S., then Assistant Government Agent at Kégalla, and printed in the Society's Journal.[2]

Even with the advantage of an inspection of the site after it had been further cleared, Mr. Ievers' lucid description needs only to be supplemented by the insertion of such modifications and additional particulars as have resulted from a closer examination under more favourable conditions.

Mr. Ievers, quoting the "Rájawaliya," states :—

The heirs of Danta Kumaráyá, son-in-law of a king of Dantapura, in the Kálinga country, settled in the Kírawéli Pattuwa 310 A.D., and there remained until the fifteenth century, intermarrying with the royal race. Local tradition ascribes the work at Beligala to a Kálinga monarch. I see no reason to doubt that these princes made use of the rock as a stronghold.

It is strange that a place of such religious note and natural strength of position should be so briefly noticed in Sinhalese and Páli works. If we may trust the "Kurunégala Vistaré," the credit of first enriching Beligala with temples belongs to Gaja Báhu I. (109–131 A.D.) on his return from the conquest of the Cholian kingdom :—

The Prince Gaja Báhu, son of the younger brother of Sakalakala Rájá, when he had attained the age of sixteen, took up the *yakadáva* (iron bar), prepared and given him by his father, and striking therewith the waters of the great ocean, and, dividing them on this side and on that, passed through, and put forth his power upon the Choliyan's land. Instead of the 12,000 captives carried away from hence, he took 24,000 captives and brought them this side the sea. Then abandoning Dedigama-nuwara he commenced to build Beligala-nuwara. He erected the viháré, in breadth 120 cubits and in length 120 cubits, and a nine-storied prásáda *(nava-mál-prásáda)*, with round them 500 square (or octagonal) pavilions, 81 storehouses *(gabadá-geval)*, 65 treasuries *(aramudal)*, and a bó-maluva *(Bódhi-kotuva)*. Hither he brought the sacred Tooth-Relic, which was deposited in the city of Gampola, and after building the relic-house *(Daladá-gé)* on the large rock, made offerings to it, burying at a depth of 80 cubits under the earth the Gold Image of Buddha and the Bowl-Relic that he himself had brought from Sólí-rata.

With this exception there would appear to be no detailed mention of Beligala until the reign of Vijaya Báhu III. (1240–1267 A.D.). This sovereign brought the *daladá* from Kotmalé (where it had been kept concealed during the twenty years of foreign usurpation that ensued on the invasion of the "Damilas" under Mágha), first to Dambadeniya, his royal capital, and thence to Beligala.

Then the king, thinking "I will not be destroyed in a (future) conquest," made a stronghold by raising ramparts masonry works, and gates around Beligala, making it very secure, so that no human being could enter it, unless through the air (sky) ; and constructed an incomparable tooth-relic house (Daladágeya) like a divine mansion descended from heaven on the top of the mountain. And he caused to be built splendid monasteries for dignitaries engaged in the protection of the sacred relics, and settled a system of almsgiving for them, and ordered daily offerings and processions to be made.[3]

As to when and under what circumstances the fortress was abandoned, there would seem to be no record in native or Portuguese annals. Mr. Ievers thinks :—

We may safely ascribe the destruction of the buildings to the Portuguese, whose religious zeal would not tolerate even a deserted temple of the tooth-relic.

Till some proof is forthcoming, the disappearance from history of Beligala may more charitably be attributed to the removal of the tooth-relic, and with it the train of attendant priests to more northern centres of kingly rule.

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[1] *Mahávansa ; Rája Ratnákaraya.*
[2] Jour. R. A. S. (C.B.), vol. VIII., No. 29, 1884.
[3] *Mahávansa*, chap. LXXXI., 17–39 (English translation, p. 273). See, too, *Rája Ratnákaraya* and *Attanagalwansa*, chap. XI., sec. 3.

I take the height of the rock to be about 800 or 1,000 ft. It is situated about two miles north of the 42nd mile on the Kandy road. Inaccessible on all sides, except on the north-east, where the path is steep and narrow, it may have been fairly considered impregnable.

The name would appear to have arisen from a fancied resemblance in the shape of the rock to a *beli* fruit. The analogy of nomenclature of rocks in the district. such as Alagala, Batalagala, Urákanda, &c., make this probable; but tradition has a story that a Bráhmin, travelling with a shoot of the bó-tree, rested beside a *beli* tree, in this village, and placed the sacred shoot on a branch of the *beli* tree, and went to eat his rice. When he came to remove the bowl it was found that the shoot had grown down through the bowl, and beside the tree to the ground, and was firmly rooted there. There is now neither *beli* nor bó-tree on the rock.

The derivation of Beligala, as set out in the "Kaḍaim-pot," has already been noted.

The path to the summit leads out of the courtyard of the dwelling of the old Kórála, who lives at the foot of the rock, and who purchased the arable land on the summit from the Crown in 1862. Steps are cut in the bare rock somewhat after the fashion of those on the path to the Peak.

Half way up, and beside the path, there is a cave, about 18 yards deep by 5 yards wide, which tradition calls a *mura-gé*, or "guard-house." Higher up are the remains of a stone rampart placed after the fashion of those at Sigiri, and a heap of broken pillars and steps, which appear to have been a gateway. Beyond this there is a flat space about 50 yards by 20 yards, and by this the path went round the summit to the south side, where the King's Palace was situated.

The path skirts eastwards along the face of the rock. There are two caves on the north-east side and a third on the south-east: the entrances of all open on to the path. What Mr. Ievers terms "the King's Palace" on the information of his guides (for it was then and till very recently covered with dense low jungle) is described below more fully.

With some difficulty I ascended directly the north platform of the Daḷadá Máligáwa, and I annex a rough sketch showing the positions of the places mentioned. The summit, I think, is about 8 or 10 acres in extent, but it may be more.

On this site there still remains a quantity of pillars and stones, which appear to have been cornices with a plain moulding.

Only two plain pillars remain. The old Kórála, since dead, with excess of religious fervour attempted from the remains of basement flags to erect a new building, but only the first course of the basement was laid.

A number of pillars have been taken down by the Kórála along a "shoot" made of *kitul* tree trunks, to form basement of granaries, thresholds, and steps. But as the pillars seem devoid of carving or artistic merit, there is not much to regret in the vandalism. Here remain *in situ* two carved trunks of elephants, such as usually crown the summit of flight of steps, and a stone *pátra*, or "bowl," one and a half foot in diameter.

There is also a curious monolith, 6 ft. 6 in. long, and 3 ft. wide, and having at each end a tenon to fit a mortice.

In the centre is a nicely-carved boss, or omphalos, in relief. This may have been a sidepost of a door, but it seems unnecessarily broad for the purpose, though there are some broader than this at Anurádhapura.

The elephant-trunk rises (*et-hoṇḍaval*) were removed to their present position by the deceased Kórála, no one knows exactly from whence. The "stone *pátra*" was either a lamp, or more probably a basin for washing the flower offerings.

The correct measurements of the monolith slab are 5 ft. 10 in. by 2 ft. 9 in. by 6 in. It has a tenon at one end only. The "boss" is an open lotus nicely carved in low relief, 1 ft. in diameter. It is difficult to conjecture what purpose the slab served, unless for a *mal-poruwa*, or offering slab.

South of this platform we are met by a deep but narrow ravine, which has been banked up at each end as a reservoir for water. It is now dry. Passing over the bund we find the summit of the rock bare of earth, and bowl-shaped and pierced all over with holes, some square, but nearly all oblong, 4 in. by 2 in., and 3 in. deep. They seem to have been cut without regard to any plan or in line, and very close together—not more than two yards apart, and sometimes less. I think these are the holes made to support wooden pillars sustaining a level platform on the top of the rock. West of this rock, and deep below it, lies a natural depression, which has been formed into a tank or *pokuṇa*, 20 yards by 8 yards, having a retaining wall on the west side. This no longer holds water.

The summit of the rock is split into two by a chasm ("the ravine"), some 20 ft. deep and 15 broad. The *Daḷadá Máligáwa* stood on this part of Beligala, and was connected by a bridge, as traces of rock cut steps prove, with the southern summit of the rock. This southern point is considerably higher than the rest of the rock, and slopes steeply all round. Here may well have been located the actual relics, their shrine where votaries worshipped being close at hand across the gully.

Doubtless Mr. Ievers had not leisure to carefully work out the holes at this spot, or on other parts of the rock. So far from having been cut "without regard to any plan or in line," examination shows in the case of all these socket-holes (and they may be found all over the face of Beligala, though perhaps most are now hidden beneath the layer of grass which carpets portions of the hill top to a depth of some inches), the most ingenious arrangement for economizing space without sacrificing picturesqueness in the erection of wooden buildings.

The holes on the extreme summit disclose the plan of an oblong building with eleven holes on each side and one at either end, intended for the reception of posts, upon which cross beams supporting the roof would rest. A little nearer the chasm is a larger and deeper socket-hole, which may have held a flagstaff.

But the plan and happy grouping of the smaller huts which seemed to have been dotted all over the rock as close to the sides as safety permitted, merits chief admiration. On the south-west side between **F** and **D**, in Mr. Ievers' plan), within an area of 220 ft. by 45 ft., are rectangular holes, 4 in. by 2 in. by 3 in., sufficient for a range of twenty-five perfect octagonal pavilions, three rows deep. The outer posts stood 5ft. 6 in. from the central pole, the socket for which is invariably wider and deeper than the rest. Add to this that the buildings were railed in by a row of 63 posts, 3 ft. apart on the outer side, to prevent accident, and of 35 posts 6 ft. apart on the inner, to shut off ingress, and the grand capabilities of Beligala as a military encampment or monastic retreat may be conceived.

Owing to the tenacity and extent of the grass covering, it was not possible to more than verify the conjecture that similar buildings covered the surface of the rock on the north and west sides also, its lay to the east not allowing of requisite space. Some hundreds of soldiers, or more probably of "the yellow-robed fraternity," must have at one time lived together on Beligala.

The *pokuṇa* **(C)** which Mr. Ievers puts west, lies rather south-west between the bare rook and **D**. It holds water except in the dry season.

Descending from this rock on the south side, we reach a large flat space now overgrown by jungle, and here the Palace must have stood. But with the exception of some mounds of brick and rubbish, and some pillars and steps, even the ruins have perished, or have been covered up.

The position of **D** is correctly given in Mr. Ievers' plan. But the plan of the building having necessarily been drawn from imagination, gives a wrong idea: now that the jungle is cleared, it is easy to trace its configuration. Three rows of short stone piers (scappled roughly to about 1 ft. square) in triple lines run back from the south in the direction of the highest point on the rock. The width of all three of these rows is the same, viz., 10 ft., but the interspaces differ, the row on the left being 60 ft. from the central row, which is separated only by half that distance from the third on the right. This difference was accidental, and due to exigencies of space. The whole of the thirty stones of the left row (46 ft. in length) still remain *in situ;* in the middle row but few; of that to the right some twenty pillars. Steps lead up to the central row, at the back of which the ground is raised. The enclosed area within these rows of pillars is traditionally known as the *Rája Máligáwa*, or "the King's Palace," and as the arrangement of the flanking rows, if united at front and back, would follow that of old Kandyan *walawwas* with inner courtyard, the identification seems reasonable. The chief hall or room would then be placed on the mound behind the middle row, with sleeping apartments, kitchens, and storehouses to right and left.

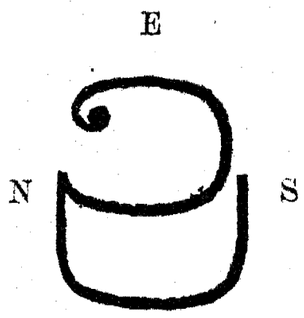
A trial shaft was cut through the row of piers on the right, and disclosed a brick foundation between the centre and inner lines at a depth of 3 ft. The stones being low and unmorticed, probably had wooden beams laid transversely across from which the buildings rose as with viháré of type No. 2 or older Kandyan granaries.

On the south-east the rock falls away bare of earth by several platforms to the belt of jungle which surrounds the summit above the cliffs. Here we find two ponds or *pokuṇu:* one cut in the rock of oblong shape, 25 ft. by 10 ft. by 6 ft.; the other lower down, and circular in shape, formed by a large bund, on which large trees grow. This is about 20 yards in diameter. Both these hold water still.

On the north-east side there is said to be a large cave, but the difficulty of descending to its entrance and want of time prevented me from making any exploration.

Read "south-east for "north-east" for the position of this cave. It was reached with difficulty as no path had been cleared. It resembles the other two caves already mentioned, and served a like purpose.

It is curious that no inscriptions are to be found. I was shown a sign, mark, or letter, 6 in. by 3 in., cut in the rock near the small pond, thus:—



I thought at first that it was the sign *Śrí*, and it somewhat resembles it from my sketch, but the cut sign was not like *Śrí*.

The wood-cut represents the letter nearly: it is 8 in. in height, and the older form of the Siṇhalese ම, and may have had a limitary signification, *i.e.*, ම, *ma* = ඹම *hima*, or ඉම, *ima*. When the whole top surface of the rock is divested of grass (and this can be done easily in the dry season), it is likely that some inscription will be found.

Between this point and the *Rája Máligáwa* the rock is nearly level, and is diversified by a small but thick grove of trees, which was without doubt purposely retained, perhaps as a retreat for the queens. The shade even at noon is sufficiently dense to give perfect protection against the intense heat thrown off by the rock.

With the limited time and means at disposal it was thought advisable to confine excavation to the *Daladá Máligáwa* site. Commencing from the chasm, on the edge of which the building stood, a trench was first run straight through the centre, then gradually widened, until virtually the whole interior had been dug up. The building was probably square, with brick walls resting on a stone basement of simple moulding. A cross wall divided it into outer and inner compartments. The largest bricks unearthed measured 12 in. by $6\frac{1}{4}$ in. by $2\frac{1}{4}$ in. and 11 in. by $7\frac{1}{4}$ in. by $1\frac{3}{4}$ in: the tiles, $8\frac{1}{4}$ in. by $4\frac{1}{8}$ in., slightly fluted with two arrises made to project at one end $1\frac{1}{4}$ in. The roof beams, which were of wood and joined by large quatrefoil-headed nails, 3 in. in diameter (of which two were found), must have fallen in, for the earthenware moulded *kota*, or finial, was dug out near the centre.

Beyond a few gold beads of a necklace and thirty-seven copper coins of Sahasa Malla (1205–1207 A.D.), Rája Lilávati (1202–1255 A.D.), and Dharmáśoka Déva (1213–14 A.D.), nothing else was found. The coins, in themselves of slight numismatic value, tend to confirm the erection of the *Daḷadá Máligáwa* by Vijaya Báhu III. in the thirteenth century.

Beligala Vihare.—The temple premises, which are walled and somewhat extensive, are situated close to the minor road, a mile from Beligala-kanda. Passing through a lofty lich-gate entrance, large enough to admit elephants, the modern viháré lies nearly opposite. To the right, on a higher terrace, stands a weather-worn dágaba, to the left a *bódhi-maḷuwa*, $33\frac{1}{2}$ ft. square, with steps flanked by *ęt-honḍaval*, and two attenuated octagonal pillars with knob capitals. On the *maḷuwa* platform are some carved *mal-taṭu*. There are five bó-trees—one a shoot of the "Śrí Maha Bodhinwahanse" at Anurádhapura.

Further back on the left, in a line with the *bódhi-maḷuwa*, is the old hypostyle viháré. It is an upstair building reached at either end from below by wooden steps and trap-doors, and probably fairly represents the original building, though the woodwork must have been renewed more than once. The image and painting of the viháré are modern. The wooden storey was originally supported on twenty-six monolithic pillars, 11 ft. 6 in. in height by 10 in. square, plainly squared, some of which have had to be replaced by wooden supports. There is a half-wall verandah all round under the same roof, with similar pillars, 8 ft. by 10 in. square. The open pillared space below the viháré—now used as the *baṇa-maḍuwa*—does not seem to have been closed in by walls. The building, inclusive of the verandah, is 54 ft. in length by 34 ft. 10 in. in breadth.

In front of the doorway leading into the temple precincts is a fine *sanda-kaḍa-pahana*, or "moon-stone," resembling somewhat the well-known stones at Anurádhapura, but with details which mark it with a distinct individuality recalling the lower medallions in the Amarávati railing. As at Anurádhapura the stone is divided into four concentric bands surrounding a lotus. But in lieu of the familiar rows of animals (elephants, lions, bulls, and horses) and *hansas* (with lotus sprig in bill) passing across the field from left to right, alternating with bands of conventional leaves, and a foliaged scroll, on the Beligala moonstone, the three inner rows of animals (each line differing from the others) meet in the centre; only the outermost band retains the leaves, eight on either side of a central *makara* face. The second band has fourteen *vyágras* with heads reversed, save the last two; the next, twelve elephants, with left back leg raised, as if running; the third and innermost row apparently ten horses saddled and bridled. At either side where it abuts against the door sill the moonstone is finished by a *makara* with unusually long legs, head thrown back, and extended jaws, stretching across the two outer bands. The lotus, 2 ft. 1 in. in diameter, rises from 2 in. to 3 in. above the rest of the surface. The true radius of the stone is 3 ft. 1 in., but it departs from the customary semi-circle in projecting 3 ft. 10½ in. from the base which measures 7 ft. 6 in. across the *makaras*. The carving is spirited and life-like, and in fair preservation, considering the wear the stone has received from the feet of generations of worshippers at the viháré.

That this temple would obtain some at least of the reflected glory of the *Daḷadá Máligáwa* on Beligala is but natural. The temple probably flourished so long as the relics remained enshrined near, and sunk into unimportance on their removal. Thus from the "Mahávaṇsa" we learn that Kalikála Sahitiya Paṇḍita Parákrama Báhu III. (1267–1301 A.D.), son and successor of Vijaya Báhu III., "caused his heir-apparent to establish a *pirivena* (monastery) called after his own name *Bhuvaneka Báhu pirivena*, at Beligala Viháré," which was then "embellished with *prásáda* and *maṇḍapa*," and "made great offerings to the three gems (Buddha, his doctrine, and his priests) during seven days." The "Pujávaliya"[1] describes the buildings so erected at *Beligala-páya* as a *parivena* and a royal temple (*rája-maha-viháré*).

No inscription remains to testify to this kingly endowment. But the temple possesses an old copper *sannasa* purporting to have been granted in 1958 A.B. (1415 A.D.) by Śrí Saṅga Bo Parákrama Báhu [VI.] of Kóṭṭé. It recites that in consequence of the bowl-relic of the Buddha having been deposited in *Beligala-nuwara* upon the prayers of the gods, a shrine for a sedent image and another for a standing figure of Buddha were built, the *nétra mangalya* held. *Bana* was preached by Sendipperuma Térasámi of Siyaṇé Kóralé, and the *Dorakaḍa-asna* recited by Sendipperuma Baṇḍara, the former being appointed Chief Priest, and the latter head of the laymen.

[*Extract from Diary of Mr. H. Wace dated February* 6, 1885.]

On the way visited Beligala Viháré, which is well situated in a fine and cleanly-kept square compound—an old temple founded in the time of King Déwánampiya Tissa. The viháré is above the *bana-maḍuwa*—a rather unusual arrangement. The priests complain that the revenues of the temple are now but small. From the stonework and carving it was evidently a well-to-do establishment once.

[*Extract from Diary of Mr. F. H. Price dated December* 16, 1886.]

At Kumbalgama is the rock Beligala, on the summit of which is the site of the former Daḷadá Máligáwa erected by King Vijaya Báhu III., 1244 A.D. Climbed to the top and camped out for breakfast. There is no inscription, nor are there any traces of the *máligáwa*, beyond a few holes cut in the rock for lamps.

At the foot of the hill is the present Beligala Viháré, originally founded, it is said, in 59 B.C. There are numerous stone pillars (plain) and two fine balustrades.

Lendurumulla.—Rock temple, type No. 1. Restored by Lewké Disáwa. Viháré 21 ft. by 12 ft. 7 in.; height, 16 ft. 5 in., sloping to 6 ft. Images: recumbent Buddha as at Heḷamaḍa, but standing Buddha against left wall. All painting worn away except on the roof, which shows a large flower pattern, with *pañcha-nári-gaṭé* in centre, well drawn. The viháré is now under repair, and it is to be feared that a hideous wall, hiding the viháré completely and ruining its outward appearance, will be built by the priest despite all protest.

Kírawęli Pattuwa (West).

Algama.—There are two viháré in this village, very similar, both of type No. 2.

(i.) Viháré (Ihalagama). Dimensions: verandah and porch 27 ft. by 13 ft.; of viháré 12 ft. 8 in. by 7 ft. Images: seated Buddha, 4 ft. 9 in. by 3 ft. 10 in., yellow robed, face and figure well modelled; Vishṇu and Saman. *Doraṭupálas* painted on outside of front wall. Behind are some old ná and bó trees. The temple is attached to Attanagala Viháré, and was repainted five years ago. It dates from the reign of Víra Parákrama Báhu VIII. (1485–1505 A.D.).

(ii.) Viháré (Pahala Pansala in Meḍagama), an older shrine, with eight stone steps leading into the verandah, but without a porch. Images and painting as in viháré (i.), but showing signs of age.

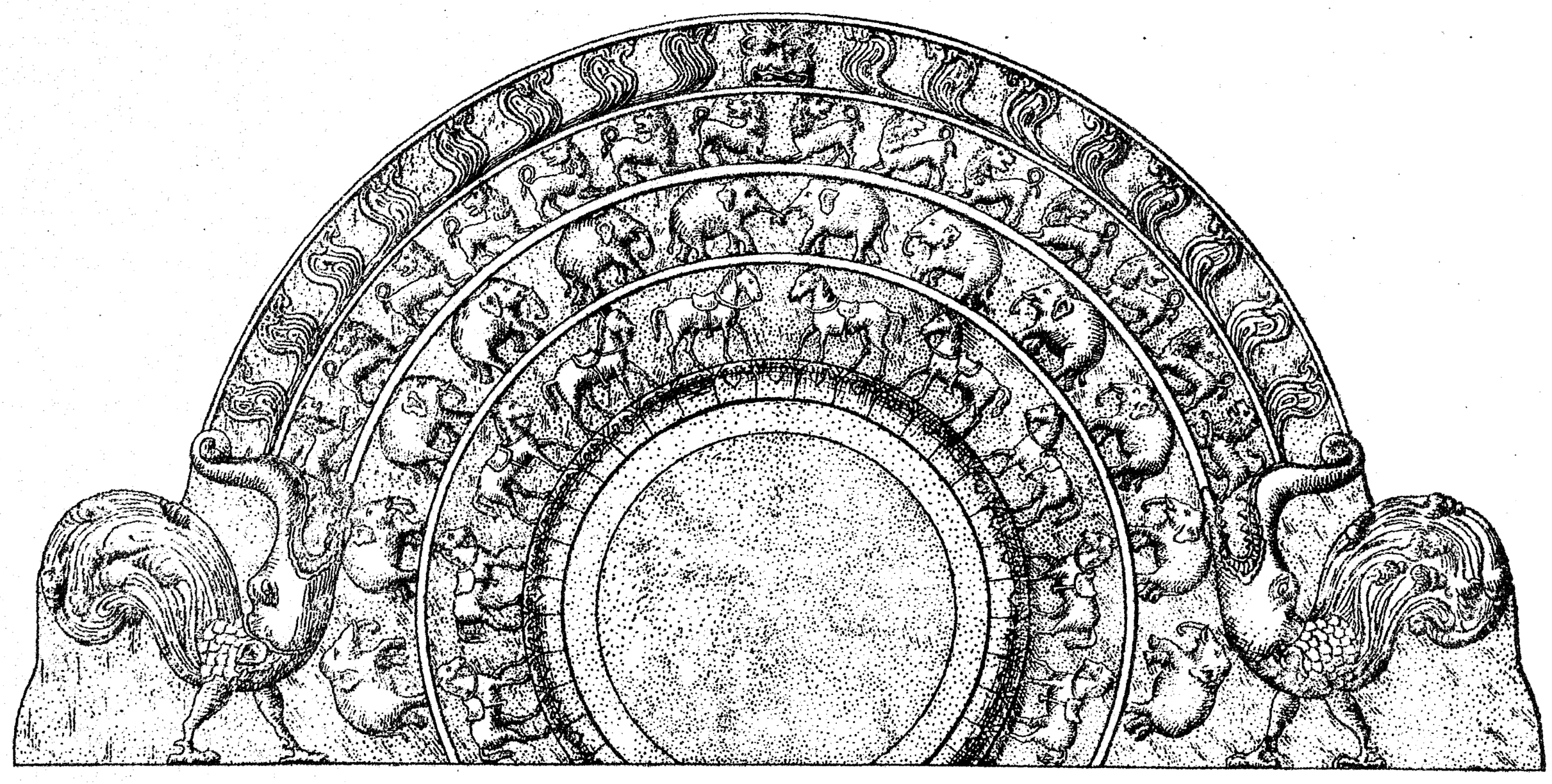
Dorawaka.—A déwálé dedicated to *Náta Deviyó* with small Pattini Déwálé attached. These stand separately within a temenos enclosure, 185 ft. by 77 ft. round which is an outer procession path 550 yards in circuit. The whole length of the Náta Déwálé, including the fronting *dig-gé*, is 25 ft. The verandah surrounding the sanctuary is 12 ft. square and the Déwálé itself 8 ft. 10 in. with an upper *máligáwa*. The *Pattini Déwálé*, 8 ft. 6 in. by 14 ft. is on the left, the *muluṭeṇ-gé* to the right. The *ábharana*, or insignia, are of the usual description. The Dorawaka Déwále is registered for a considerable extent of land, and dates traditionally from the time of Bhuvaneka Báhu VI. (1464–71 A.D.).

Ganegama.—At Dorawaka. Viháré of type No. 2; built up on low stone piers, which stand on an outer platform of earth, with substantial cylindrical and square masonry pillars and covered by tiled roof. Dimensions: platform 21 ft. by 16 ft.; viháré 8 ft. by 6 ft. 4 in. by 7 ft. 6 in. in height. Images: seated Buddha with red robes, Vishṇu on right, Saman on left. Painting: Rahat priest and portrait of incumbent on the walls; roof with *nári-latá* and creeper design. On either side viháré door *doraṭupálas*, 6 ft. 6 in. in height, holding *punkalas* (small pots) shrouded by huge blue cobras with expanded hoods.

There was formerly a cave temple at Ganégama much higher up the hill than the present viháré. When it fell into disrepair the practical villagers, to save themselves the steep climb

[1] Written in the reign of K. S. S. Paṇḍita Parákrama Báhu III. by Máyurapáda Terunnánse, brother of the Chief Priest of *Wágiri Parvata* (Wákirigala). See *supra*, p. 45.

MOONSTONE
AT
BELIGALA VIHÁRÉ
IN
OTARA PATTUWA, BELIGAL KÓRALÉ.



Scale 1 Foot to an Inch = $\frac{1}{12}$

Lith: Surveyor General's Office, Colombo. N°250/03.

even at the risk of forfeiting the additional "merit" obtainable thereby, compromised by building the existing temple half way up.

Tambugala.—Cave temple, type No. 1, beneath an overhanging rock of moderate height. A lean-to tiled roof covers a modern pillared verandah on three sides. The viháré is small, 16 ft. 8 in. by 11 ft. 8 in., and in height from 11 ft. 9 in. to 8 ft. 9 in. Images: seated Buddha under a recently-modelled *makara-torana* ornamented with lotuses, poorly executed; against side wall, two standing Buddhas, all three red-robed; nearer the door, Vishṇu on the left, with Saman opposite. Painting: roof, lotuses; side walls, Buddhas standing and seated and six Rahat priests. At entrance to viháré against outside walls, flanking janitors, 7 ft. high.

This viháré was restored by Vipasa Unnánse, the present incumbent, in 1859. It is the only temple of type No. 1, in the west division of the Kíraweli Pattuwa, and suffers by comparison merely from present day failure to reach the art level of past centuries.

Uduwaka.—A cave temple of peculiar construction. The beetling rock, 70 ft. in vertical height, forms a cave 79 ft. in length by 36 ft. in depth. The ample platform, levelled 4 ft. above the ground, makes it clear that the original intention was to erect a series of viháré in line, with walled front running to meet the rock, as at Lenagala and elsewhere. From some cause this more ambitious design has never been carried out: instead, an insignificant box-like structure of wood and clay, cubi-form, 19 ft. by 18 ft. and 9 ft. in height, has been built against the back of the rock.

The internal adornment of the viháré shows that it is not modern. The *makara-torana*, under which is a seated Buddha (2 ft. by 1 ft. 10 in.), is of the old type, on a buttress, ornamented by lotuses and dwarf supporters, with *Deviyó* above in nearly full relief. A large *ná* tree immediately opposite the viháré, 16 ft. in girth, speaks to the antiquity of the place.

Kíraweli Pattuwa (East).

Ambepussa.—About a mile from the resthouse, at the foot of a high hill, is a dewálé dedicated to *Pattini Deviyó*, built under the rock. Dimensions: 11 ft. by 10 ft. 5 in.; height of the cave only 5 ft.; at doorway, which is unusually narrow, but 2 ft. by 1 ft. 4 in. There are the usual insignia of the deity with three exceptionally large *halan*, 1 ft. 7 in. by 10 in. The garrulous Kapurála, interviewed by Mr. Price, still lives, but is very feeble, and unable to share in the services.

About thirty yards higher up the hill is another cave with an inscription of twenty-one letters above in cave character.

The resthouse, the "half-way house" to Kandy in old coaching days, has been reduced in size, and is rarely visited by travellers now-a-days. A lantana-covered knoll is pointed out as the site of the "Royal Hotel" of Mahahena, established in January, 1832, prior to the erection of the resthouse.

[*Extract from Diary of Mr. R. W. Ievers dated July* 30, 1884.]

Sent Gunasékara Mudaliyár a copy of a rock cave inscription which I found at Ambépussa, and cannot decipher, as it is not in Dewanágara, nor, I think, Asóka alphabet. Some of the letters are identical with the latter.

August 5.—Received translation of cave inscription, which appears to be of usual character. "This is the cave.....pupil of....." &c.

[*Extract from Diary of Mr. F. H. Price dated June* 12, 1887.]

Yesterday afternoon went to the top of Angoḍa-kanda close to Ambépussa: a fine view. There is to be a bonfire there on June 28. Also visited the old Pattini Dewálé, and listened with interest to the stories of the old Kapurála. According to his own account he is 97 years of age, but on my reckoning I make him 82. He gave a vivid description of the panic which ensued on the capture of the king of Kandy, and how he and all the people of this neighbourhood hid in the jungles when the "white men" made their appearance. There is nothing remarkable about the dewálé, except its antiquity, the exact date of its foundation being unknown. The chief features of the interior are the brass mangoes, the fruit from which the goddess Pattini sprung at her birth, and the huge bangles such as she is said to have worn.

Dedigama.—Two miles off the Colombo-Kandy road at Neḷundeṇiya, near the 40th mile. Deḍigama was a royal village, and, as the ruined dágabas testify, a place of some note in early times. According to the "Kurunégala Vistaré," Gaja Báhu I. (109–131 A.D.) abandoned *Deḍigama-nuwara* when he erected the buildings at Beligala.

The present viháré premises are small, and are situated on a strip of garden land surrounded by paddy fields. The viháré itself is built on stone piers, type No. 2. The interior images and painting have been restored within modern times.

At the back is a *Bódhi-maḷuwa* banked with loose stones. Two small *doraṭupála* terminals (one now broken) flank its steps. Against its front face on the right is placed a well-carved stone, *vyágra*, in full round, but the head has been broken off at the neck. This and the "guard stones" are probably relics of the ancient city.

To the left of the platform is a stone pillar, 5 ft. by 1 ft. 7 in., inscribed on two sides with a Siṇhalese gal-sannasa, a good deal weather-worn, but to be read with some difficulty. It records the grant of one amunam of paddy land by Bhuvaneka Báhu [VI., 1464–71 A.D.] of Kóṭṭé. The extent of land possessed by the temple is still exactly an amunam, and the resident priest was not little pleased to find his right confirmed in stone.

Within a hundred yards of the viháré, but in no way connected with it, is a large brick-built thúpa, now covered with trees and undergrowth. The dágaba was never completed, and is still known as *Koṭa Vehere* ("short dágaba"). Measurements make the slope all round 59 ft., and the diameter of the truncated cone 203 ft., showing that the dágaba was carried up to about half its projected hemispherical height. In the vicinity, apparently of much the same age, are one or two smaller dágabas.

These dágabas were undoubtedly freely drawn on by the Portuguese for the erection of the forts at Meṇikkaḍawara and Holambuwa, as in more recent times by the neighbouring villagers, to build their houses and garden walls. Bricks are at a discount within some miles, and the supply is virtually inexhaustible.

[*Extract from Diary of Mr. F. H. Price dated December* 17, 1886.]

At Deḍigama there is a fine viháré which is said to have been founded by King Srí Bhuvaneka Báhu, 1275 A.D. (*circa*). A stone pillar has an inscription, apparently Déwanágara characters, which are fortunately quite legible. A mile further on are the remains of a large dágaba, which is said to have been erected in the thirteenth century A.D. by King Vijaya Báhu III. Quantities of old bricks lying about. I asked the people to have the ruin cleared of jungle, and they promised to see to the work being done.

Lenagala.—This rock temple (type No. 1), strictly Pahala Lenagala Viháré, situated two miles from Mattamagoḍa on the Ruwanwella-Arandara minor road, is perhaps the largest in the district. In the bold grandness of its outline it far surpasses any. A gradual ascent from the village leads to the terrace by the left or lowest edge of the overhanging hill-side, which, from a few feet, mounts rapidly to over one hundred, covering laterally a space of 36 ft. The *kaṭáré* has been deeply cut along the entire brow at a height of 55 ft. from the ground, and must have involved great labour.

The solid front wall of the three viháré, which are in line, built of stone and mud, meets the shelving rock at a height of 27 ft., and has a facade extending 66 ft. Partition walls running at right-angles to the rock form the three viháré. They range in size and importance from the right.

An ordinary lean-to tiled verandah, 4 ft. above the ground, projects from the front wall, and above its roof is still visible a coloured representation of a *perahera*, much faded, in which riders on elephants and horses, with flag-bearers, escort a five-tiered *karaṇḍuwa* on a car. When the viháré were recently repainted, this scene fortunately escaped renovation. Very similar painting adorns the outer wall at Mániyangama Viháré in the Panáwal Kóralé, but nowhere else in the Three and Four Kóralés. As Mániyangama Viháré was certainly restored during the reign of Kírti Ṣrí Rája Siṇha, a clue is furnished to the age of the last adornment of Lenagala prior to the very modern re-touching of the viháré.

Viháré (i).—Doorframe of stone, 11 ft. 6 in. by 6 ft. by 8 ft., carved with foliage scroll; at base of jambs three-quarter face lions, open-jawed, within panel; in centre of lintel a *déva rúpa*, Dimensions of viháré: 31 ft. 6 in. by 17 ft. 9 in. Images: against back wall, a sleeping Buddha, 29 ft. in length, 6 ft. in height to left shoulder, yellow-robed; left wall, standing figures of Buddha and Vishṇu. On roof above the recumbent Buddha is painted an awning of lotuses and diaper pattern; further forward seated Buddha, worshippers, and seven dágabas. On the right wall a vivid delineation of Mára's futile assaults on the Buddha, sitting placidly beneath the bó-tree; with four gods and nine *grahayó*. Upon the inner face of the front wall scenes from Sivi and Vesantara Játakas, the tanks, dágabas, and bó-trees of Anurádhapura, Buddha seated under a bó-tree and overshadowed by the seven-hooded cobra Muchalinda, a tusked Ráksaya, and *Malava-poré*. On left wall erect Buddha with Vishṇu and Saman and another déva near. Back wall, the Buddha seated under *makara-toraṇa* and *tuṇmál-prásáda* with five dévas adoring on either side.

Viháré (ii).—Doorframe, 6 ft. 8 in. by 4 ft. 3 in. by 7 ft., with different *liya-veḷ*. In centre of lintel two *deviyó*, and at bottom of the sideposts rampant lions. This viháré is about half the length of shrine (i), being 15 ft. 10 in. by 12 ft. Images: opposite the entrance against the rock a seated Buddha, 3 ft. 3 in. in height. Painting on the roof: three dágabas separated by a black and a white cobra, and red and white lotuses 1 ft. in diameter. On left and front walls *déva rúpas* and a standing Buddha. The right wall bears the Dharmmapàla Játaka, but otherwise is disfigured by some execrable daubs.

Viháré (iii).—Doorframe, 6 ft. 4 in. by 4 ft. 2 in. by 7 ft. Creeper carving again different: here it assumes the *de-pota*, or double form, entwining dancing figures as at Kappágoḍa and Ambuḷugala. Over the door a *makara-toraṇa*. In the panels at the base of the jambs full-front figures of dwarfs, straddle-legged, with one arm raised, holding whips. The viháre is small, 7 ft. 7 in. by 10 ft. It, too, contains a single image, the Buddha seated, 4 ft. high, against the back wall. Painting: lotus and diapers as in viháré (i); left wall Vishṇu and Saman; right wall Kataragam Deviyó riding his peacock; round the upper face of the walls the twenty-four "assurances" of the Buddha *(Suvisi-viviraṇa)*.

All the viháré were repainted in 1879–80, and, except where the artist was allowed a free hand, the colouring (mostly retouching of former work) is on the whole creditable.

On the face of the rock above its junction with the viháré wall is a deeply cut inscription in the oldest form of cave character. By the aid of arecanut stem ladders it is now possible, at some risk, to examine the inscription from end to end. It so closely resembles that of Yaṭahalena as to leave no doubt that this cave was dedicated at the same time, and by the same donors.

[*Extract from Diary of Mr. F. H. Price dated July* 26, 1887.]

At Lenagama there is an old viháré lately restored, and now in very good preservation. There are three chapels, to each of which there is a doorway of three large stones, finely carved and well preserved. On the rock above the viháré are traces of an inscription, the characters of which are Déwanágara. Unfortunately the inscription is obscured by a retaining wall, which has been built under the rock, and which cannot be removed without much expense and difficulty. A copy of this inscription has been sent to Government. The temple is said to have been founded by King Walagam Báhu (100 A.D.). The images were erected by King Kírti Srí (1744 A.D..)

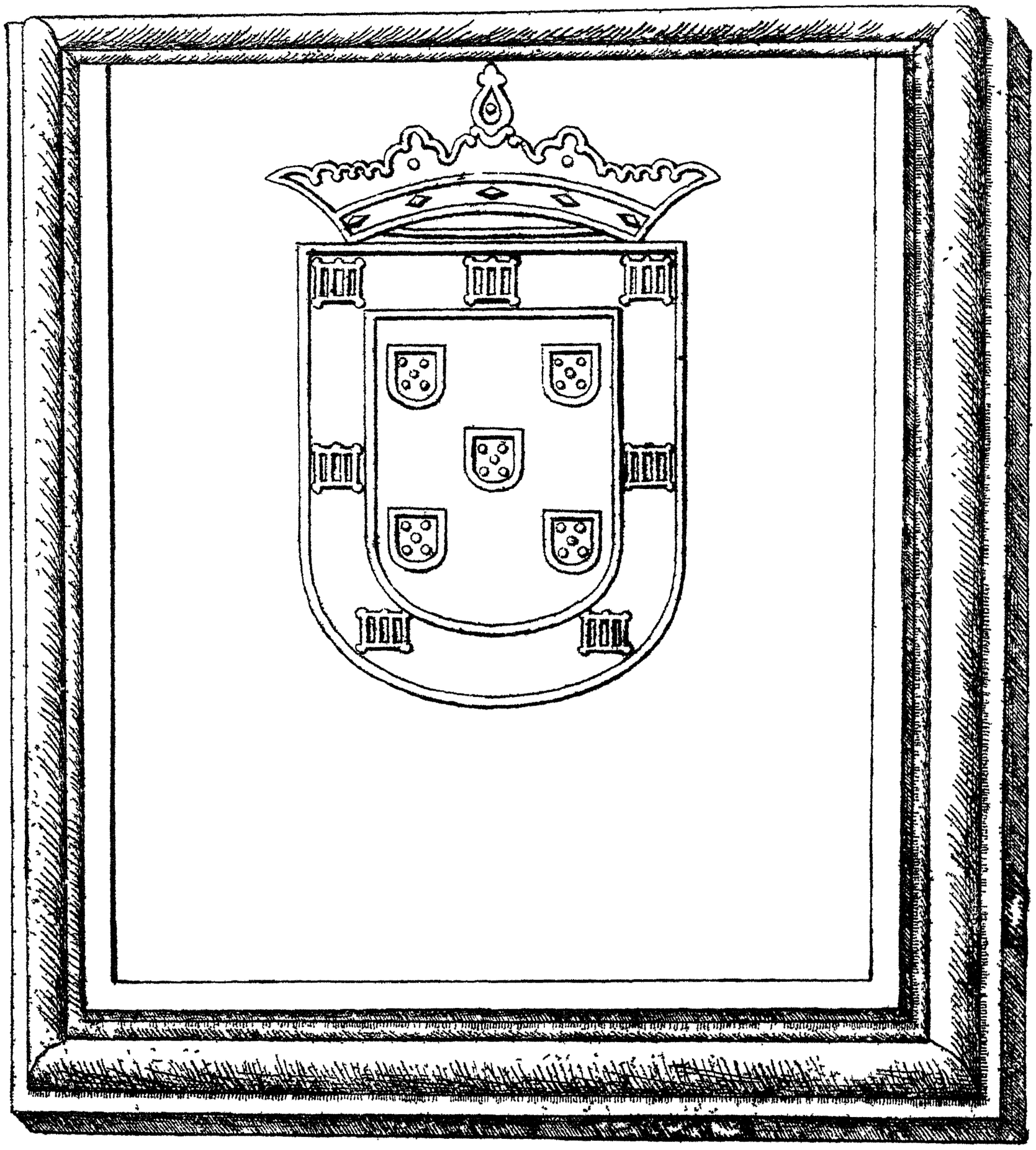
Menikkadawara.—Two miles from Dḍigama lie the villages of Holambuwa and Mḍenikkaḍawara. These seem to have been included by the Portuguese historians under one name variously spelt.[1] What Sítáwaka was to the Dutch, and later even to the British, with far more emphasis Mḍenikkadawara was to the Portuguese. It was their chief fortified encampment within Kandyan territory, holding with minor outposts at Alauwa, Piṭagaldeṇiya, Bisówela, Kannatoṭa, and Balana, the road and river communication between Colombo and the interior.

Good reasons must have doubtless induced that able soldier Hieronymo d'Azevedo to pitch so important an encampment on a hill-girt plain in preference to the commanding heights which encircle Mḍenikkaḍawara. He had nought to fear from artillery sweeping his camp: the enemy had probably no cannon and few muskets. Well was the ground selected both at Holambuwa (where the larger encampment must have been placed) with its stone or brick fort, and at Mḍenikkaḍawara with its smaller earthwork redoubt. Surrounded on all sides by paddy fields or *ówiṭi*, with sentinels posted at each pass across the ranges of hills which form an amphitheatre nearly a mile in diameter, a garrison would have timely warning of the approach of the foe from whatever quarter, and be under arms fully prepared to resist any direct assault.

From the area within the entrenchments at Holambuwa and Mḍenikkaḍawara it is obvious that 300 to 400 soldiers could not have been accommodated. They probably bivouacked round the fort under talipot huts, which could be as easily run up as fired when an attack was imminent.

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[1] *Manicavare* (Ribeiro, Saa Meneses); *Manicarvara* (Baldaeus); *Manicarva* (G. van Keulen's map); *Manicraoiar* (De L'Isle map); *Manicramare* (Le Grand); *Manikramare* (Valentyn); *Mameraticate* (De Vries).



STONE SLAB

BEARING

THE ROYAL ARMS OF PORTUGAL

FOUND AT

MENIKKADAWARA

KÍRAWĘLI PATTUWA, BELIGAL KÓRALÉ.

SCALE OF 1½ INCHES = TO 1 FOOT

$= \frac{1}{8}$

Photo Lith Surveyor General's Office Colombo No. 51/103

Of *Menikkadawara-nuwara*, which Srí Rája Sinha and Vijaya Báhu, younger brothers of Dharmma Parákrama Báhu IX. (1505–1527 A.D.), are said to have built, no remains are known.

By the Portuguese Menikkadawara was occupied as a fortified post first in 1598 by D'Azevedo when in field against Don John Vimala Dharmma Súryya I.

After the gaining of the victories in the Seven Corlas which we have described, and the destruction of the enemies' stockades, the General D. Jeronymo d'Azevedo determined to send and make a stockade in Manicravaré, as it was nearer to the kingdom of Candea, in order to be able to conquer it from there; and to build in that stockade a military magazine and barrack, that it might serve as a garrisoned fortress near the Four Corlas. This stockade he decided should be of stone for better fortification and security of the troops who were to be stationed there. Wherefore he collected a large number of pioneers and workmen, and all the tools and materials necessary for the work. These he entrusted to Salvador Pereira da Silva, who set out with an ample body of Lascoreens and as many Portuguese soldiers as could be assembled; and, one league before reaching the fort of Manicravaré in the past September of [15]98, he pitched his camp, in which he remained some days. During this halt was collected the plant necessary for the work, in order to complete everything the day they arrived. He suspected that the Tyrant had a mind to surprise our troops before they had fortified themselves, so as to hinder a work which would be of great embarrassment and harm to him, as they [the Portuguese] would thereby block the gates of the kingdom of Candea, where he would be confined. The requisite materials having been collected, our men set out for the place where the fortress was to be made, and on arriving at it they at once fortified themselves; and when the following night came, on which the enemy had determined to surprise them, there was already made a defensible fort of wood, our men quite secure inside it, and the enemy frustrated in their design without daring to meddle with them.

Our men soon put their hands to the work of [building] the fortress of stone, on which they spent a period of four months at great loss and labour; and whilst engaged therein they did not fail to make several incursions into the territories of the Tyrant, from which they always returned victorious.

The Tyrant seeing that he could not stop that work, determined to draw away the General. Wherefore he proceeded with his army to the frontiers of Dinavaca, and commenced to make war vigorously on those districts which were ours. Upon this the General hastened thither with another army which he had formed of soldiers taken from the garrisons in various parts, leaving them, however, guarded. He sent Captain Salvador Pereira da Silva in command to oppose the enemy: this the latter did, and in several encounters routed them. The fortress of Manicravaré was carried on until the whole was completed, with its walls, bastions, and a tower of two stories in the middle, the work being so well finished and strong, that it was considered impregnable throughout that Island. Thither the said General proceeded with the rest of the army at the beginning of the past January of [15]99 and made preparations for making an inroad into the Corlas.[1]

D. Hierome de Azevedo in Ceylon raising a strong fort at *Manicravaré* to be the nearer to the kingdom of *Candea*, the conquest whereof was his chief aim, so perplexed the usurper that he, setting out several bodies with the king of *Uva* to distract our General, was in all places by him overthrown.[2]

D. Jeronymo being informed of this (the incursion of the Kandyans into Portuguse territory) provided the stockade of Manicravaré, in which he was, with three companies of soldiers, the Captains of which were Thome Coelho, who was head of all, Joaô Serrao da Cunha, and Diogo de Aranjo, and with victuals and ammunition for many days.[3]

This first and larger fortified camp was evidently placed, not at Menikkadawara, but at the adjoining village Holambuwa. Here still may be seen a mound, nearly circular and flat on the surface, 242 ft. in length by 231 in breadth, strewed with brick and tiles, with an escarpment 8 ft. to 10 ft. Stone there is little or none, and it may be doubted whether the fort, together with the "tower" which occupied its centre, was not entirely built of bricks, the *Kota Vehera* and other dágabas at Dedigama furnishing an unlimited quantity within a distance of less than two miles. In the centre of the fort stood an oblong brick building, 58 ft. by 45 ft., probably divided into rooms. No trace of the walls remain above ground.

The redoubt at the Menikkadawara, a mile off, may not have been run up till some years later. This is pointed out by the natives as the real *Parangi kotuwa*, or "Portuguese Fort." Regarding Holombuwa they know nothing.

The "fort" is entirely of earthwork with four bastions projecting towards the cardinal points. The scarp at the deepest point is 30 ft. There are no signs of embrasures for guns, or of those "pepper-box" bartizans familiar on the Dutch forts in Ceylon. A trench dug completely through the side of the southern bastion to its centre, laid bare no stone or brick: all is solid earth. This tallies with Ribeiro's description. The only building within the entrenchment must have been of brick and wood. Excavation disclosed exactly in its centre a room or "magazine," 16 ft. by 15 ft. and 3 ft. deep, which contained a quantity of excellent charcoal and nearly 100 stone cannon balls of three sizes, 13½ in., 11 in., and 10 in. respectively, in circumference.

An interesting relic of the Portuguese occupation was accidently discovered in the adjoining temple premises. A slab, 4 ft. by 3 ft. 6 in. by 8 in., bearing the Portuguese Royal Arms of the day cut in low relief had been built into a small temporary *malasun-gé* in front of the bó-tree as a very serviceable flower altar.[4]

The following extracts show the importance attached to Menikkadawara by the Portuguese, and the part it played in their struggle with the Kandyan kings, and later with the Dutch. Probably destroyed by the Kandyans in the desultory thirty years' war succeeding its erection in 1598, it

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[1] Diogo de Couto. *Decade* XII., Bk. III., chap. I.
[2] Faria y Sousa (English translation), vol. III., Part II., chap. III.
[3] Diogo de Couto., *Decade* XI., Bk. III, chap. III.
[4] The stone is now in the Colombo Museum. Camoens (Lusiads, Canto III., 53, 54) has described the arms of Portugual heraldically. Burton thus translates:—

"And now he chargeth on his virgin shield,
what still assures this well-won vic'tory,
five noble inescutcheons azure-hued
signing the Moorish Five his sword subdued.

He points with bezants five each 'scutcheon,
the thirty silvers wherewith God was sold,
and various tinctures make His mem'ory known,
whose grace and favour did his cause uphold.
Painted on every cinque a cinque is shown;
and, that the thirty may be fully told,
counteth for two the one that central lies
of the five azures painted crossy-wise."

was strongly rebuilt by Constantine de Saa in 1627, and finally abandoned in 1642, when the camp mutinied and marched to Colombo against its Captain-General :—

Manicravare became more a school of war than a garrison of the Portuguese army in Ceylon. It had been chosen by the old commanders as a place of arms of considerable importance, because of its position on the frontier of our territory and that of the king of Kandy our enemy. In his eyes being an open place without walls or fortresses, our soldiers were compelled to be ever on the alert against continual assaults, and always kept awake as frontier guards. The danger of the post did not allow them the same license they had in quarters, so that they could no more trouble the Province in which they were quartered by their mutinous seditions and other vices which sapped their strength and spread discontent.....

Constantine da Saa replied to the Viceroy, that it was important before erecting a fort at Batticaloa to throw up one first at Manicravaré, the usual standing camp of our army, which would not only help to secure it, but be a protection against sudden attack; for, being on the boarders and frontier of Kandy, it remained exposed to the first onslaught, and it was very probable that the Kandyan king would then begin the war, angry as he would be, at our fortifying Batticaloa, the most useful port he had to carry out so important an affair. He [the General] wanted money (the most necessary thing for all their resolutions), since Ambrose de Freitas in this year, 1627, still occupied the post of Viador de Fazienda, and it was he who placed impediment in the way because of the expenditure, which in some respects was perhaps exceeded. Constantine de Saa, however, with the approval of the Court Admiral, and aided by the liberality and valour of his soldiers, raised three thousand [? cruzados], and being foremost to show zeal and vigilance in the work, he made the fortifying of Manicravaré so easy that in a few days it was finished.[1]

In the four Corlas, five leagues from Balané and eleven from Colombo, is a place among villages called Manicravaré. This was the seat of the chief camp opposed to the King of Candia, and from there the Seven Corlas were defended. It consisted of twelve companies of 340 Portuguese soldiers, who were commanded by the *Capitao-mor-do Campo*. It had a Sergeant-Major, two Adjutants. a Captain of Ammunition, and a Chaplain or Friar of St. Francis. There resided also the Disáwa, who here corresponds with the General (*Governador das armas*) of a Province among the natives, and he had always effective three or four thousand Lascoreens and their chiefs: this in time of peace, and when there was war he brought many more men... .....[2]

Besides these fortresses with the forces that we have referred to, there were others unworthy of our giving them this name, as was that of Manicravaré, Safregao, and Beligao, and others similar, formed of a little earth. We only kept them up so long as the camp occupied them.[3]

It was left for Valentyn to write of Meṇikkaḍawara about a century later:—

The town Manikramare is, according to the testimony of the natives, only an open place, which is indeed pretty large, but has very poor bamboo houses; besides will be seen here and there an old pagode or temple and a large market.[4]

Tolangamuva.—Near the 39th milepost on the Kandy road. The *bana-gé*, pansala, and some large old temple trees with thick, knarled stems stand on the ground level. On a terrace, 20 ft. higher, a platform of earth has been raised, 32 ft. by 13 ft. 6 in., and upon it built the dágaba and viháré (type No. 2) above masonry supports. Dágaba 17 ft. 6 in. in circumference. Viháré dimensions: 14 ft. 6 in. by 7 ft. 6 in. by 6 ft. 6 in. in height. Images: facing doorway, red robed seated Buddha with two standing Buddhas on either side; painted figures of Vishṇu and Sẹriyut on the left wall, and Saman and Mugaláṇa on right. Carved general ornamentation of doorframe: *liya-vel*, or foliaged creeper-pattern with *gẹṭa-liya*, and bevelled moulding; *chámara* bearers and a cobra's head in each jamb panels; in centre of lintel *nári-palakkiya* and two lions' heads.

The credit of building this temple belongs to a female priest, Silwat Unnánsé, during the time of Kirti Ṣrí Rája Siṇha

KANDUPITA PATTUWA.

Arandara.—Upon the crest of a hill in the village Piṭagaldeniya, commanding the ford at Arandara, twelve miles from Ruwanwella on the minor road to Bisówela, and overlooking its junction with the old Kandyan track, which strikes off here at right-angles towards Iddamalpána, may still be traced the outlines of an earthwork redoubt. Whilst the hills round have been chenaëd periodically, a superstitious reverence or wholesome fear of the guardian *yaksayó* has prevented the villagers from clearing the patch of forest which covers the site of the fort.

Monsoon rains and forest growth (1 *milla* tree measured 7 ft. in girth 6 ft. up) have almost obliterated the outline of the old fort. As far as can be judged, it consisted of a simple entrenchment, six-sided, covering an area of about 162 ft. by 150 ft., of which the central portion (75 ft. by 25 ft.) was raised to a height of some 20 ft. above the outer trench. The familiar projecting bastions are wanting, and there are no signs of stone or brick building.[5]

This was the Portuguese fort, an outpost of the main encampment at Meṇikkaḍawara, and equally well chosen, as it held not only both roads inland but in addition the Guruǵoḍa-oya.

Nor were the Dutch slow to recognize the importance of the neighbourhood as a *point d'appui*. They occupied Arandara in 1666, erecting a fort, not on the range of hills, but on the low ground at its base. In the report of Rykloff van Goens the Elder to the Counsel at Batavia, dated October, 1675, he dwells on the importance of the post at "Alauw," and adds :—

This post lies, as has been said before, on the frontier of the Four and Seven Corles, and our guard on the opposite side in the Catugambele Corle, one of the Seven; and on the south of the river Bilgal Corle, or the richest of the Four Corles, of which Arandore is the chief town, a very important situation, where of old the inhabitants of the Four Corles had to assemble as often as they were summoned together there by their Dessawe.

Here, too [at Arandore], is, as has been said of Alauw, not only the meeting of all the roads of the country, but also the chief or high way from Candi runs through it, much shorter than from Alauw. The air, moreover is healthier here, the country also all round is full of populous villages, and provided with the best Christian Lascaryns, well trained for war against the highlanders.

In this Corle there is abundance of rice; and the camp of the Portuguese, when it was in the field, used generally to be pitched here. Therefore we also have erected at Arandore our chief fort, or entrenchment (*schans*). In order to further secure Tontotte [Kannattota] situated on the river of Ruanelle and the pass to Manicraware, Doravaecke, and the considerable post of Dangowitte, a very strong redoubt was built, standing within an old Portuguese fortification improved by us, and our guard is safe from all attacks.[6]

Within four years the Kandyans had so hemmed in the inadequate garrison that, as Knox relates, it was forced to surrender, and forty-eight Hollanders helped to swell Rája Siṇha II.'s roll of European captives.

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[1] Rodrigues de Saa, *Rebellion de Ceylan*.
[2] Ribeiro, Bk. I., chap. XIII.
[3] *Id.*, Bk. I., chap. XII.
[4] Valentyn, Oud en Nieue Oost-Indien.
[5] A cross trench was cut to test this.
[6] Valentyn, p. 228.

In the year MDCLXVI. the Lollanders came up and built a fort just below me there being but a ridge of mountains between them and me. But though so near, I could not come to them, a watch being kept at every passage. The king sent down against them two great commanders with their armies, but being not strong enough to expel them, they lay in their watches to stop them from coming up higher. The name of this fort was called Arandery, which, although they could not prevent the Dutch from building at that time, yet some years after when they were not aware, they fell upon it and took it, and brought all the people of it up to Candi, where those that remained alive of them were when I came thence."[1]

Adrian van Rheede, in his "Considerations on Ceylon," delivered to Maatsuyeker and the Council at Batavia, dated November, 1677, says :—

Causes of the War between Rája Sinha and the Honourable Company, begun November, 1670.

Arandoere lost.—At length the Rája began to chafe, as he said, that everywhere the King's enemies and fugitives were caressed, his land was traversed, his saltpans invaded, and that not only was he thus impeded, but his own people were led against him, so that he lost all hope of restitution. Therefore, in the year 1670 he sent from all quarters his soldiers to the low-country about Colombo. In the Four Corles, they commanded the garrison in the Fort Arandoere in the king's name to withdraw from there, or threatened that they would compel them to go.

Arandoere was situated on a small plain commanded by the uplands lying at the foot of four very high mountains, from which artillery fire could command the fort, so that it lay as it were exposed.

The ensign Hans Steenbeck, having directions from the Governor to avoid all causes of offence and discontent, and not knowing how to act in such a case, as he had received no distinct orders, thought best to abandon that fort. The more so as he did not know if it was peace or war with Rája, since the Governor kept that to himself, in order to explain it well or ill, and bear no part in the disgrace, leaving that on the shoulders of the weak. Having gone some distance they found the way to Colombo blocked with trees, so that they were obliged to return to the fort, but were so hemmed in that they had to surrender, on the understanding that their lives would be spared. Whereupon they were carried captive to Candia, to the number of 48 Hollanders, 12 Toepasses, and 100 Lascaryns, together 160 persons ; and this officer is still slandered in the letters as a barefaced rogue, because otherwise the Governor himself would have had to answer for the loss.[2]

Arandara seems to have been re-occupied soon after ; for in the same report it is stated that in 1675 this and other posts were abandoned in view of a threatened attack by the Kandyan forces.

A cantonment was placed at Arandara by Sir Robert Brownrigg about 1818 as a preferable situation to Iddamalpána then evacuated, and in 1821 it was put under the command of Fort King. There were a few armed Lascoreens and a corporal there as late as 1830. The place was probably abandoned as a military outpost with Aṭṭápiṭiya in 1834.

[*Extract from Diary of Mr. R. W. Ievers dated April* 21, 1884.]

The site of the fort is interesting, historically (*vide* Ribeiro, Knox, Cordiner, &c., under "Arandora"). The old road from Colombo to Kandy *via* Sítáwaka, Ruwanwella, Heṭṭimulla, Fort King (Aṭṭápiṭiya), and Balanékanda passed Arandora, which commanded the road and ferry (*vide* narrative of General MacDowall's Embassy of 1800 in Cordiner). . Village of Arandora is a temple one, under the Kandy Maha Déwálé, and is a very large and rich one of low-caste people.

Bisowela.—Rock temple, type No. 1, adjoining the Kandy road close to the 4th mile. The tradition is that before the days of Rája Sinha I. (1581-1592 A. D.) two queens, sisters, sheltered themselves in Haňda-kelé Múkalana within the limits of Bisówela village. Subsequently the elder sister built Bisówela Viháré, and the younger the viháré known since Portuguese times as Daṇḍuvalgane.

The rock boulder does not rise more than 15 ft. above the temple. From a tiled porch, 21 ft. 3 in. by 15 ft. 9 in., a deep arched entrance gives admittance into the viháré. This measures 18 ft. 3 in. by 15 ft. 10 in. with a roof slope from 15 ft. 6 in. to 4 ft. 8 in. There are three seated images of the Buddha, the largest 8 ft. 9 in. by 7 ft. 8 in., red-robed, facing the door ; the other two alike, 4 ft. 10 in. by 3 ft. with yellow robes, against left and right walls. Painting : on left wall Sáriyut, Mugalána, Muchalinda Nága Rájá overshadowing the Buddha with his hood, *nári-latá*, creepers and lotuses ; seven Rahat priests cover the right wall : that at the back has Saman and Vishṇu ; and on the inner face of the front wall those *dévas* are repeated with others. On the roof lotuses, *mánil*, *neḷum*, and *picha* flowers. The colouring, which is old and wearing away, was cleverly manipulated so as to adapt itself to the irregularities of the rock.

Daṇḍuvalgane.—This viháré stands between the 2nd and 3rd mileposts on the right of the minor road from Bisówela to Arandara. It derives its present name from the Portuguese having had here a "guard-room" for confining prisoners. They left the temple in ruins. It was rebuilt by Rája Siṇha I. The pupilary succession of the temple has been regular since the reign of Kírti Śrí Rája Siṇha. The joint priests were then Assadeṇiya and Assala : Bobulatána succeeded to the incumbency ; then Indrajóti ; and after him Siddártha Unnánse, the present incumbent.

The old viháré has fallen, and a new stone and clay building is being erected on its site. Near stand four stone pillars, squared at base and upper part of shaft, octagonal in the centre, 7 ft. 6 in. by 1 ft. by 6 ft., with plain *liya-pota*, where the chamfering begins. Lying about are portions of a narrow frieze semi-panelled. Each strip has in the centre a full-front conventional lion, in the panels on either side lotuses of eight petals, beyond them hydria-shaped vases, and at the extremities *hansas* facing outwards. The panels are 7 in. square metopes, their plane being set an inch back from the middle and corner panels. The old viháré probably stood on a revetted stone platform, of which part of the plinth with water-leaf moulding remains *in situ*.

On the low rock adjoining is a dágaba and small wood-built viháré ; below, a bó-maḷuwa on rubble-banked terrace, 18 ft. 8 in. by 14 ft. 6 in., and 6 ft. from the ground. The spacious modern *bana-maḍuwa* and the new viháré now rising completely destroy the picturesqueness of this compact little temple.

Ganegoda.—Between the 14th and 16th miles on the Kégalla-Bulatkohopiṭiya minor road, two ranges of hills open out into a long oval amphitheatre, narrowing again at Bulatkohopiṭiya before they finally diverge. Down the valley runs a clear gravelly stream, the Alawatura-ela, which joins the Riṭigaha-oya near Bulatkohopiṭiya.

Opposite the 15th milepost, where the hills are widest apart, a stretch of paddy fields, one-fourth of a mile broad, separates the road from Ganégoḍa-kanda and the village on its slope. About half way up the hill, which rises somewhat abruptly at the northern point of the range, is perched the old viháré.

[1] Knox, *Ceilon*, p. 141. [2] Valentyn, p. 255.

The regular approach to the temple is from a streamlet, which rushes down at the foot of the hill to feed the Alawatura-ela. The flight of 250 stone steps begins at the water's edge, and is exceedingly steep. It leads near the top to a landing, about 8 ft. in width, and thence by three or four more steps on to a banked terrace fronting the viharé and skirting it on the right. But the temple is most easily reached from the Bulatkohopitiya side through Ganégoda hamlet by a path which strikes the terrace at its right side.

The viháré with its inner porch, 14 ft. by 20 ft., and outer *mandapa* or portico. 16 ft. 6 in. by 21 ft., is built on a stone-faced platform, which abuts on the left against the cliff. This slightly overhangs the shrine and porch, and towers sheer above, threatening momentary destruction by just such a landslip as is believed to have wrought the destruction of a former day. A penthouse roof from the rock projects over the rest of the porch and viháré.

There are remains of steps leading to a doorway on the right; but the elaborately carved *gaja-sinha* balustrades to the front steps show that the chief entrance was at the head of the stone staircase. The stylobate of the *mandapa* has an elevation of 4 ft 3 in., and is moulded in cyma reversa with the graceful upper and lower *padma* (lotus leaf), and *kumuda* (torus) familiar in Indian architecture. The rest of the platform on the right is plainly revetted and higher.

Passing through a stone doorframe, 5 ft. 8 in. by 2 ft. 10 in., carved shallowly with waterleaf bevelling (the mortice holes in the lintel showing that the original door had double wings as at Dewanagala), the inner porch is gained. The front wall of clay and stone reaches the rock above, but the right side is throughout its length only half walled. The roof is partially tiled, and in the front portion of the porch below the tiles ceiled with thirteen horizontal stone slabs, 1 ft. square, resting on four transverse beams supported by stout monolith pillars. Similar beams were ranged along the porch on the right of the viháré, but had to be pulled down during the recent restoration, having shifted into dangerous positions.

Through another wall a second doorframe of stone, but plain, with a modern wooden door, admits to the viháré. This must have had a ceiling of stone like the inner porch, as its stone columns in line with those without go to prove; at present its lower roof is merely formed of horizontal planking painted with the usual flower and scroll design. There is only one image of Buddha, seated, 3 ft. 3 in. by 2 ft. 7 in., fronting the door, but cut from the rock. The *ásana*, 2 ft. 3 in. in height, is also of stone, moulded, and bearing figures of lion in profile. The *makara-torana* of clay is of the old type with lotuses down the arch, dwarf supporters and *deviyó* above; but it has been badly renewed. Clay figures of Vishnu, Saman, and Náta stand out against the right wall. The renewal of the ornamentation was undertaken in 1886 by a low-country adventurer. Of his work the less said the better.[1]

Lying scattered here and there on the terrace, and in the chena below, almost as far down as the stream, were found huge architrave beams, fragments of pillar shafts, capitals, and frieze—the pitiable ruin of a rock avalanche anterior to the recollection of the oldest villager.

So much for the temple as it stands. Of the time and circumstances of its erection nothing seems known. There is no tradition: the only inscription, in comparatively modern character, though dated Saka 1083 (1161 A.D.), is a manifest forgery: the Sinhalese annals are quite silent. Ganégoda Viháré presents the strange anomaly of being the sole stone built temple in the district—and therefore almost necessarily of widespread renown,—yet positively without a history.

Fortunately, what tradition and record have left undetermined can be at least approximately arrived at from the intrinsic evidence of the stone remains. With the ready aid of the villagers after two days' search nearly all fragments above ground were brought together on the terrace—no light work, considering the extreme slope of the hill. These were, as far as time permitted, fitted together loosely. Three complete pillars, 6 ft. 6 in. in height (less their capitals,) of the semi-rectangular semi-polygonal shape, were thus reformed; next, three lion-supported octagonal pillars and two others with similar shafts, but moulded quadrangular base, were set upright, and all the heavy capitals discovered placed near. Finally, nearly the entire frieze of *vyágras* was recovered and put in line along the stylobate edge. It may never be possible to refit the several members of the *mandapa* in their original positions, but a partial restoration could be carried out without difficulty, and would well repay the small cost.

The drawings best explain the design of the pillars. The panel ornament of each side of the three squared pillars all differ: one has various flowers in square frames, a second flowers on three sides within circles and a peacock in the fourth panel, and the third three flowers, two within a square and one within circular framing, and a figure of the Buddha under a *torana*, 8 in. by 6½ in. The quadrangular bases also vary in the low relief foliage pattern of each side. The upper rectangular part of the shafts is quite plain. Upon them rested capitals of the kind termed *pushpabandha* (Sinhalese *gonés*), 1 ft. 4 in. in height, with drooping lotus or plantain flower on two sides. Even without pedestals, therefore, the height of the pillars from base to capital must have been nearly 8 ft.

The lion pillars only differ from one another in the bend of the animal's tail; the pair now at the head of the front steps are male and female; the third, somewhat larger, below the steps, seems unfinished or intended to be engaged to a wall. The eight-sided shaft tapers plainly up to the *muktádhama*, or pearl-string ornament, above which is the *padmabandha* double ogee and fillet immediately below a *kalasa* (Sinhalese *puhul*), or vase-shaved sub-capital flowered in faint relief. Above them were probably placed the elaborately spreading *phalaka* capital with its cyma moulding of lotus leaves, and upon these again possibly *pushpabandha* capitals, which would make the whole height much the same as that of the squared pillars. Pillars of precisely this form, except the base, are to be seen at Conjivaram, in South India.[2]

The stylobate has between the *padma* moulding of base and cornice a wide *kanta* or band broken not quite half-way by a bold round. Above this is a dado, 8 ft. 3 in. in length by 8 in. deep, of female dancers and tom-tom players—the central three figures united so as to have but two pairs of legs between them, a strange conceit also found on the Yápahu dado. Flowered panels slightly project at either end. The attitude of the dancers is animated but decorous, free from that

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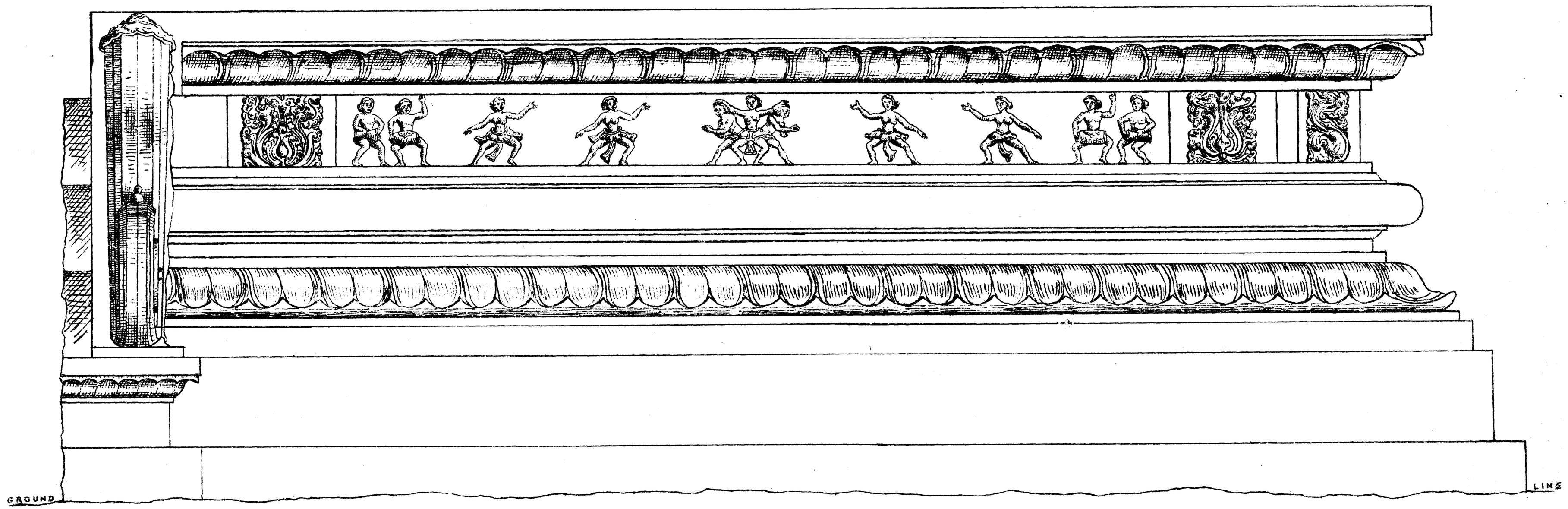
[1] Was it accident or design which prompted the "artist" to paint above the viháré door, as the Royal Arms, a lotus, emblem of Buddhism, supported by the British lion and unicorn!

[2] For careful drawings of several Indian capitals and mouldings with their appropriate terms see Rám Ráz's "Essay on the Architecture of the Hindus" (London, 1834).

GANÉGODA VIHÁRÉ

BASEMENT

(FRONT ELEVATION)



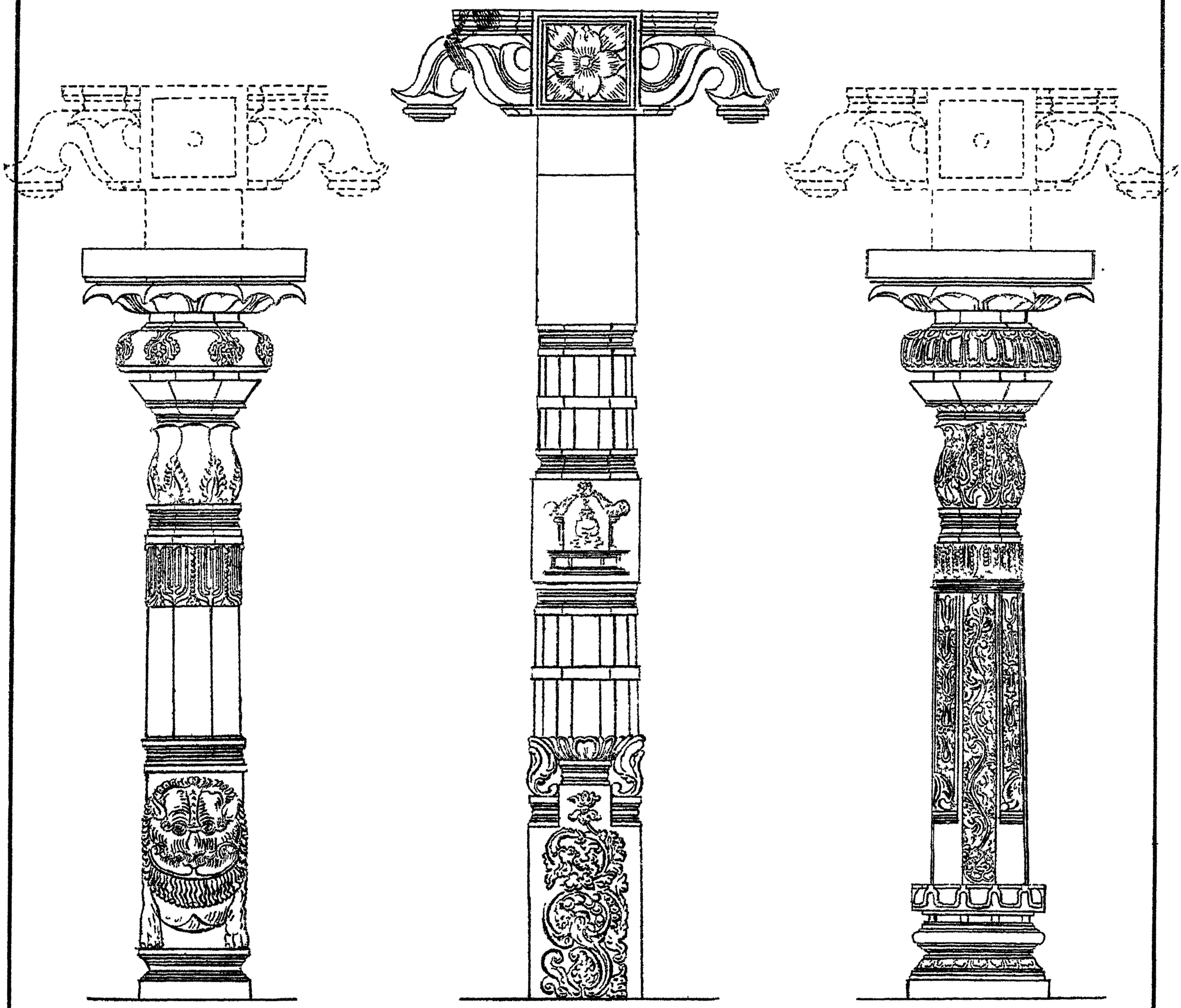
Lith: Surveyor General's Office Colombo N° 52/03.

Scale, 1 Foot to an Inch.

GANÉGODA VIHÁRÉ

PILLARS

(RESTORED)



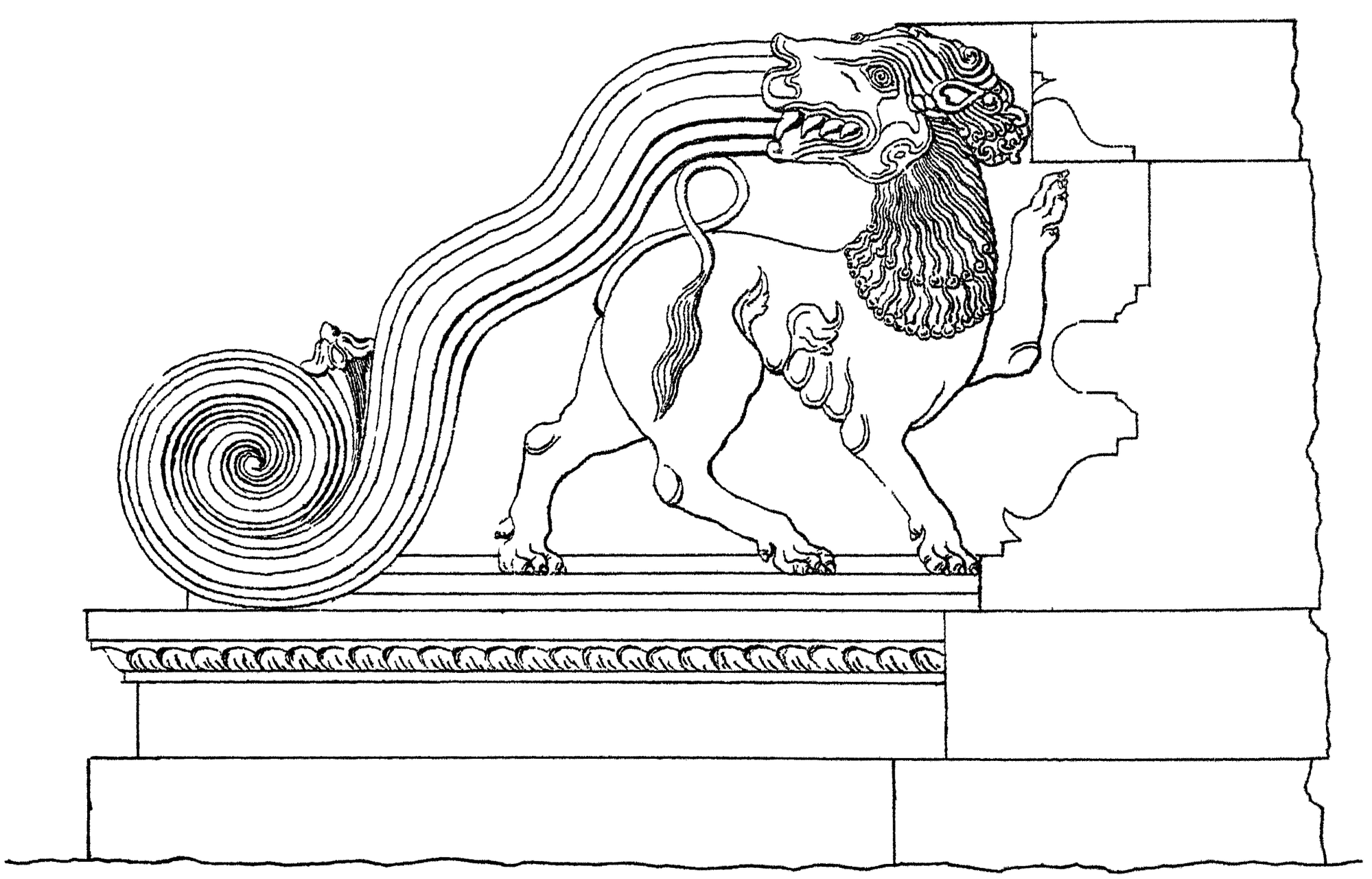
Scale ¼ Inch to a Foot - 1/16

Photo Lith - S. G. O Colombo No: 53/03.

GANÉGODA VIHÁRÉ
STONE CARVING



FRIEZE.



BALUSTRADE

Scale 1 Foot to an Inch-$\frac{1}{12}$

Photo Litho S G O Colombo No 65/03

Bacchanalian *abandon* which marks the Yápahu zoophoros. This dado does not extend to the left of the steps, nor down the right side.

Six pieces of a larger dado or a frieze with *vyágras* 12 in. by 8 in. cut in *mezzo relievo* were recovered from different places, one nearly at the bottom of the steps to the oya. As temporarily placed along the platform wall, they at any rate show to some advantage. On four slabs the animals are moving to the left with right front legs raised high and heads reversed in that conventional uncomfortable position always given to *vyágras* and *gaja-sinhas*. The fifth fragment has two *vyágras* meeting, the one to the left looking straight in front, the other with its head screwed round backwards as usual. The animal on the sixth piece is stepping to the right, but otherwise resembles those turned to the left. A single slab has on one face a *vyágra*, and on that at right-angles, besides another *vyágra*, a cobra standing out from the stone 8½ in. with expanded hood, finely carved. This was evidently the corner stone Whether this dado formed part of the revetment of the terrace, or was a genuine frieze of the portico *mátápa*, or entablature, cannot at present be determined. Another small slab, 17 in. by 16 in., bears a figure of a man with left hand resting on hip and holding a sword in his right. As there are two portions of a stone doorframe lying prone (probably that which stood at the entrance on the right), this slab may have been one of the panels at the foot of the jambs.

The *gaja-sinha* rises to the front steps carved in three-quarter round closely resemble those at Yápahu and Kappágoḍa. They have been carved with great care, and stand out in every detail as sharp as the day they were finished.

That the entire design of the *maṇḍapa* is Dravidian admits of no question. The forms of pillars and stylobate are to be found at many of the principal temples of Southern India, Conjivaram, Vellore, Vijanagara, &c., with so much softening of ornamentation as might be expected from the difference of religious cult. Brahminical influence at the Kótté and Sítáwaka courts during the fifteenth and sixteenth centuries is known to have been strong. The erection of Ganégoḍa temple, or at least its embellishment by the addition of a stone built *maṇḍapa*, may safely be attributed to a period, which tallies with some of the best similar work in Southern Indian architecture. Systematic excavation should reveal further fragments, and very probably a genuine inscription fixing the exact date of the building and the name of the royal builder.

Wanduradeniya.—A small temple placed on the top of a boulder, 28 ft. in height, close to the point where the old Kandyan road from Arandara crosses the Gurugoḍa-oya to Iddamalpána on the right bank. Dimensions: verandah 21 ft. 9 in. by 16 ft. 8 in., with a 3-ft. half-wall; viháré 11 ft. 7 in. by 15 ft. 3 in. by 7 ft. in height. Images are under repair.

Of Iddamalpána in 1803 Captain MacPherson writes:—

> Iddamalpana is a most beautiful spot. The Goorkuda-oia, a fine stream of water, runs close to our tents, a cascade falls down a precipice in our front, and very near to us is one of the most curiously constructed and most picturesque bridges which can be conceived. The principal part of it is suspended by withes from the boughs of large trees. Our artists are in raptures with the scenery all around. To them I leave the description of one of the finest valleys in the world. The place is situated in the Four Corles."[1]

A drawing is given of a dágaba on a rock, labelled "Temple of Buddha at Arandara near Iddamalpána in Ceylon." This, by some stretch of imagination, may be taken to be the present Wandurádeniya Viháré, for which it was probably intended.

The temple has a copper *samasa* granted by Śri Rájádhi Rája Siṇha in Saka 1708 (1786 A.D.), gifting within certain specified boundaries 5 amunams' sowing extent, together with high and mud lands, houses and gardens, and trees attached thereto, to be possessed by Arukgoḍa Unnánsé in pupilary succession for the purpose of continuing the regular offerings of rice, flowers, and lights to the viháré.

Yatahalena.—At a short distance from the 42nd milepost on the Colombo-Kandy road rise two prominent hills, Ballá-kanda and koṇḍa-gala. At the foot of the latter lie the Yaṭahalena caves, which once served as viháré, pansala, and *pot-gula*. The tradition connected with the place, as related by the resident priest, is as follows:—

> About 2,200 years ago (Buddhist era) Mahanága, younger brother of King Dewanapṭissa, through fear on some account or other, left Anurádhapura with his queen, then far advanced in pregnancy, and reached these wilds. Here the queen gave birth to a prince, and named him Yaṭhála Tissa Kumárayá. Some time after all three went to Mágama, and Mahánága reigned there till his death. Yaṭhála Tissa followed his father on the throne. Upon his death his son Góṭhábhaya succeeded, and next his son Kávan Tissa. During his reign Kavan Tissa caused Séruvávila, Tissamahárama and 108 viháré to be built, and as a memorial of the place where his grandfather had been born, erected at Yaṭahalena a viháré as more suitable than a city.

This romantic legend is confirmed by the "Maháwaṇsa," and the cause of the flight from Anurádhapura explained:—

> Duṭṭha Gámani putting him (Eḷára) to death, became king. To illustrate this (event) the following (is the account given) in due order.
>
> The next brother of Dévánampiya Tissa, named Mahánága, had been appointed sub-king, and was much beloved by his brother. The consort (of Dévánampiya Tissa), ambitious of administering the government during the minority of her son, was incessantly plotting the destruction of the sub-king. She sent to him, while engaged in the formation of the Tarachcha tank, a mango fruit containing poison, which was placed the uppermost (in a jar) of ambas. Her infant son, who had accompanied the sub-king (to the tank), at the instant of opening the jar, eating that particular amba, died. From that very spot, for the preservation of his life, taking his family and his establishment with him, the sub-king escaped in the direction of Róhaṇa division.
>
> (In the flight), at the Yaṭṭhála viháré, his pregnant consort was delivered of a son, to whom he gave the name of his (reigning) brother (and of the place of his nativity, Yaṭṭhála). Proceeding from thence to Róhaṇa, this illustrious prince ruled over the whole Róhaṇa country, making Mahágama his capital. He constructed a viháré bearing his own name, Mahánága, as well as Uddhakandara and many other viháré.
>
> On his demise, his son, the aforesaid Yaṭṭhálaka Tissa, ruled over the same country. In like manner his son Góṭhábhaya succeeded him. Similarly, on the demise of Góṭhábhaya, his son, the monarch celebrated under the name of Kákavaṇṇa Tissa, ruled there.[2]

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[1] Cordiner, Embassy to Kandy, p. 292.

[2] *Mahávaṇsa*, XXII., 1—11 (English translation. pp. 83, 84). Müller (Ceylon Inscriptions, p. 19) makes *yatuha* = yaṭa comparing *yaṭhagala*, "the lower hill," in the Ambasthala inscription.

It would thus seem that a viháré already existed at Yaṭahalena at the time of Yaṭṭhála Tissa's birth.

The site at present has a wild picturesqueness which answers well to the story. Long ago some convulsion of nature must have played havoc at the spot, working a complete change. Rock is now piled on rock in semi-chaos, rendering it difficult to form a distinct conception of the original aspect of the place.

The only cave now used as a viháré is reached from the modern pansala through a narrow gorge, where the rocks nearly meet over head. In front of the viháré a tiled porch has been erected, which almost entirely hides the old inscription in cave character below the *kaṭáré*. As though to make the letters still more illegible, a thick coating of chunam has been ruthlessly laid on. The side and front walls of stone and clay reach to the roof. Inside dimensions, 37 ft. by 17 ft. 6 in. by 10 ft. 6 in. in height near the door. Along the back face of the cave is a recumbent Buddha, 30 ft. in length; against one side wall a standing figure of Buddha, and opposite a seated Buddha, with a figure of Vishṇu. The roof of the cave displays some old painting neatly executed, sixrows of seated Buddhas (77 in all), with worshippers, flowers, and creepers interspersed. In the verandah to the left is a small dágaba.

By squeezing one's way between a huge fallen boulder and the right wall of the viháré, and clambering up a rock passage, a second cave is reached. Under this is said to have been built the *pot-gula:* the walls still stand. There is here a second inscription of similar character quite legible, except where the rock has pealed.

Turning sharply to the left further up is a third cave, immediately behind and above the rock under which is the present viháré. This is said to have been formerly occupied as a second viháré. Portions of the wall remain. Below the *kaṭáré* on this rock is yet another inscription longer than the other two, and legible from beginning to end.

On the summit of the hill is a *pokuṇa*, and in the face of Ballá-kanda opposite may be seen a cave known as *Potgula-lena.*

The inscriptions are boldly cut and in good preservation, and record the usual grant of the caves to "the priesthood of the four quarters present and absent."

Yattogoda.—Not far from Ballapána in the village of Yaṭṭógoḍa is an old *Paṭṭini Déwálé* of some local importance, and a hill cave is pointed out as the legendary entrance to *Stripura*, "the City of Women." The extravagant tale is given in the "Kurunégala Vistaré," and runs as follows :—

The above said King Gaja Báhu ordered his ministers to send word to different countries inviting to single combat any one equal to him in kingly power, and any warrior matching him in strength. On letters going forth a mighty giant of Malava-désa enraged, shouted, "Verily I shall frighten this elephant (*gaja*)," and embarking in a ship landed at Haláwata (Chilaw). As he was advancing the ministers went and informed the king. He, ordering them and the people of the land to look on, commenced to fight the giant. Darting aside, he seized the giant's hands in one of his own, and pressing down the giant's feet with one foot, with the other he kicked the giant's head from off his neck; it fell at 80 cubits distance. The ministers and people beholding this marvel began to dance and shout for joy: adoring the king, they conducted him back in procession, and ceased not rejoicing for a week.

Then said they, "O Lord, who in this land is mighty as thou art! It has been told us the virgins of *Stripura* in this country kill males; therefore it is meet that thou shouldest go thither." Thereupon the king accompanied by the giant Nila Yodaya, journeyed to the entrance of the cave, and passing through entered *Stripura*. The virgins, on seeing them, put on white silk cloths, combed their locks and bound them into hair-knots; round their necks they hung necklaces of pearl and coral with garlands, on their wrists put bangles, and on their legs anklets. Then anointing their bodies with perfumes, putting on over all silk *ohori* cloths thrown across their breasts, fixing in their ears ear-flowers, covering their heads with net veils, and binding their foreheads with gold fillets, the 500 virgins came dancing and singing to meet the king. He, fearless of being seduced by their amorous subterfuge, told them the purpose of his visit: seizing with one hand the hair-knots of the 500 virgins he terrified them, and spoke fiercely to them, saying "I shall kill you all with one blow." The virgins, greatly alarmed, bowed before the king, and said, "Up to our present age we have not seen even the semblance of a man: the words thou speakest are very sweet to us." After that, lamenting their virgin lot, they abandoned themselves to the king's embraces, who told them, "Ye cannot all find husbands such as I will be," and remained seven days. On the seventh day, when the king was about to quit them, one wished to follow him. Thereupon the king, thinking the women in that world will come to visit the men in ours, and the males in our land will go to see the women in theirs, blocked up for ever the passage through the cave.

2.—KINIGOḌA KORALÉ.

Three sub-divisions go to form the Kinigoḍa Koralé :—Deyáladahamuṇa, Meḍamediliya, and Walgam Pattu.

Deyáladahamuṇa Pattuwa.

"The division of two *yála* and ten *amuṇu* (42 amuṇu of paddy land)"—the designation it acquired at some former period—possesses hardly an ancient temple or site. Kiwulponé Viháré (type No. 2) is best known by the fame of a deceased incumbent, one of the cleverest *vedarálas* of the district; Kavdaulla is connected with a folk-lore story common to Kavdagama (in Mávata Pattuwa, Paraṇakúru Kóralé); and Maṇgalama, inhabited by *gal-addó*, or goldsmiths, whose ancestors' handiwork obtained for them much land under genuine grants from Kandyan Kings.

Alulena.—This temple affords the sole instance in the district of the survival of the original object of these rock dwellings—to enable the holy recluse to subdue worldly passions, practise the self-denying austerities of the Buddha, and meditate on his doctrine. The Aḷulena caves lie 1½ to 2 miles from the Kégalla-Kandy road at Karanduponé, amidst forest and jungle shelter. A cool limpid stream runs just below—altogether a most fitting retreat for *Wanawása* priests. The name Aḷulena appropriately denotes the ash (*aḷu*) colour of the towering cliff under which the older viháré buildings must have been constructed. Here is a short cave inscription in the old character recording a grant to the priesthood, and a stone *mal-póruva*, on which is carved a large *sri-patula*, 5 ft. 6 in. in length, ornamented with lotuses, and the *dharmma-chakra.*[1]

The small modern viháré built under one of the lower caves calls for no special remark.

In early days of coffee planting the hill formed part of Ándá-ela or Hapugastenna estate, belonging to the Ceylon Company, Limited: it has been abandoned for many years.

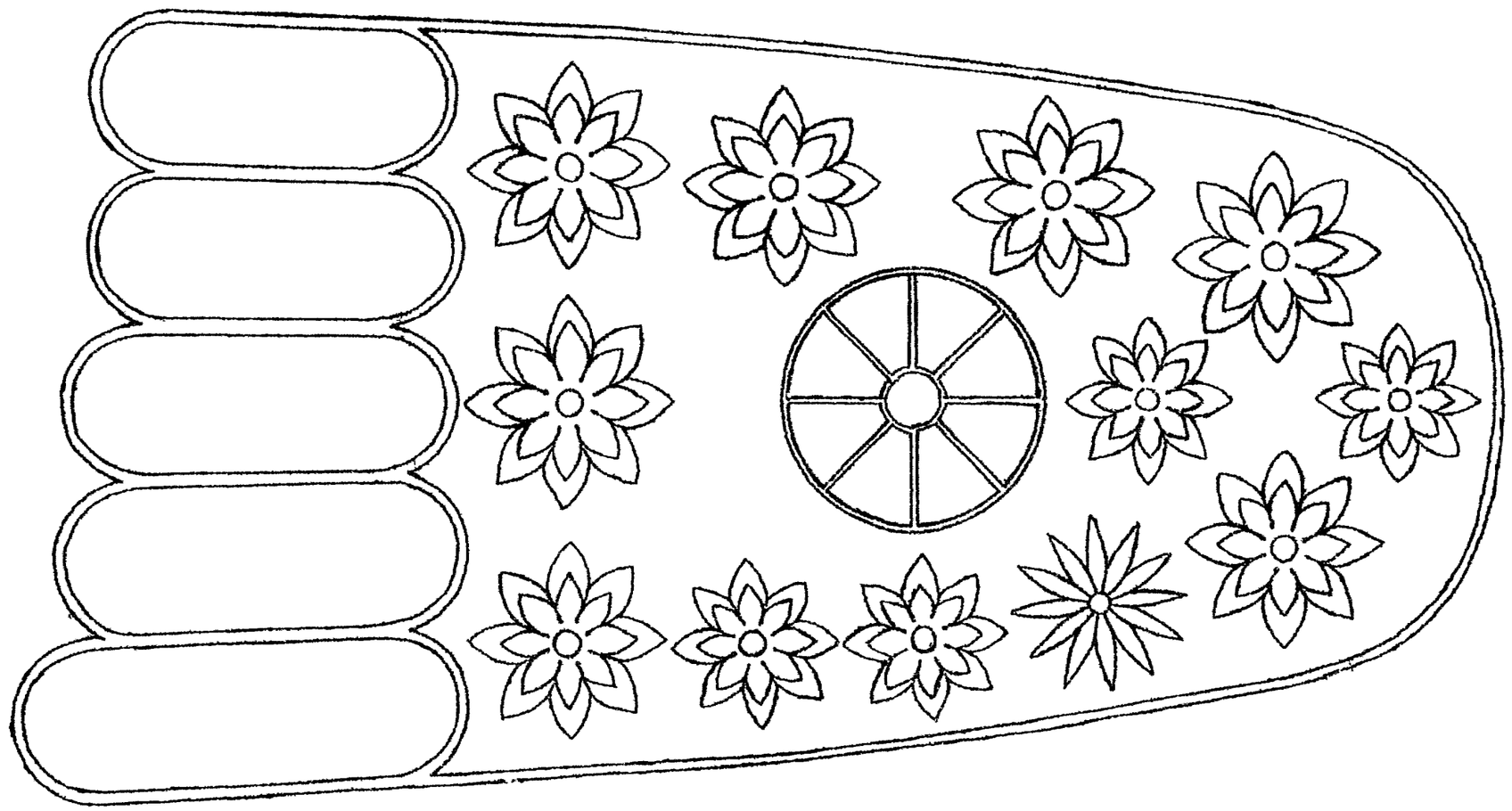
[1] See drawing.

SRÍ - PATULA

at

ALULENA VIHARE

Medamedilıya Pattu Kınıgoda Korale



Scale, 1 Foot to an Inch

Photo. Litho. S.G.O Colombo No 55/03

MEDAMEDILIYA PATTUWA.

Diyasunnata.—The viháré lies half a mile from the Rambukkana railway station, and close to the road to Mávanella. Like Kadigomuwa, it is a richly-endowed temple, well-found in every way, and kept in proper repair.

Entering the precincts the *bana-gé* is seen on the right. Behind it is the old two-storied viháré raised on a platform, 25 ft. 6 in. by 20 ft. by 2 ft. 6 in., from the ground. The wall of the lower portion of the viháré (into which have been built two nondescript stone slabs, 2 ft. 2 in. in height, perhaps intended to represent moulded *kot*) is pierced by an arched doorway facing the *bana-gé*.

The lower room, though walled, contains only the stone supports and wooden staircase leading to the upper floor balcony (16 ft. by 11 ft. 8 in.) of the viháré (10 ft. by 8 ft.). The doorframe of the viháré, 6 ft. 8 in. by 4 ft., is chastely carved with foliaged creeper; two sharply-cut *vyágras* terminate the jambs, and the centre of the lintel is filled by a double-headed spread eagle (*Bhérunda pakshá*). Images: a seated Buddha with a standing Buddha on either side. This viháré has its double roof slightly concave, and its archaic contrast with the *bana-gé*, pansala, and modern viháré which surround it, is further enhanced by the dull red monochromatic adornment of the outer face of the upper wall.

A large comfortably furnished pansala, with painfully modern doors and window, and a wide verandah, has been built to the left.

Passing on the higher level is reached, as at Kadigomuwa, by a flight of stone steps. A new viháré has been erected here with white staring façade in stucco scrupulously whitewashed, giving the building the semblance of the ordinary Roman Catholic chapel or Moorish mosque seen in Ceylon. A stone doorframe of neat, if somewhat shallow, carving in double scroll creeper design helps to partially redeem the eyesore. By this admission is gained directly into the viháré (28 ft. by 14 ft. by 16 ft. high). On the left of the entrance is a sleeping image of Buddha, 27 ft. in length by 5 ft. 8 in. to shoulder. Against left wall a standing Buddha, red-robed, and figure of Saman Deviyó, each 11 ft. 8 in. in height, under *liya-toran*. Against the end wall facing the doorway a large image of Buddha seated, 12 ft. by 6 ft. 9 in. On the roof are painted lotuses, the nine *grahayó* (planets) and twelve *rási* (signs of the zodiac).

At either side of the central hall are two narrower rooms; that on the right is at present unoccupied, but ultimately intended for a déwálé; the other has been converted into an inner verandah to the viháré, with which it communicates by a side door. Over this doorway has been modelled in relief a large *makara-torana* not unskilfully executed, though in modern taste, but spoilt by two vilely moulded dwarfs, 3 ft. in height, as supporters, and two equally impossible lions, with *doratupálas* 10 ft. in height. In this verandah there is a sedent Buddha, 9 ft. by 6 ft. 6 in.

At the back of the viháré is a dágaba attached to the wall so as to expose a little more than half segment of about 24 ft. in diameter. Further back still another dágaba, 31 ft. in circumference, standing on a square platform 13 ft. sq. by 4 ft. deep. To the left of the premises is a large bó-tree, 39 ft. in circumference, in a square *maluwa* banked with loose stones.

Kudagama (Medagodella).—The viháré, type No. 2, stands on a low platform without a porch: balcony 26 ft. by 11 ft. 5 in.; viháré 13 ft. 9 in. by 8 ft. 9 in. Images: seated Buddha with two Buddhas standing one on each side, and two more against either side wall. The seated Buddha and those at his side red-robed, the other two yellow-robed. *Suvisi-vivarana* painted on the wall and creepers on the roof. The key of the door shows traces of silver and gold inlaying, and is said to date from the time of Kundasála Rája (Nárendra Sinha). At the back of the viháré a dágaba, 28 ft. in circumference, on circular platform. Near the temple are some carved stone slabs believed to have been brought from Mottappoliya Godella. The largest, 6 ft. 10 in. by 1 ft. 7 in., has four transverse bands cut in low relief, each 6 in. wide, with two interspaces of 2 ft. width and one of 9 in. It probably formed part of the central course of a basement such as that at Berendi Kóvil.

Mottappoliya.—Between the railway line and the minor road to the Seven Kóralés through the Walgam Pattu, and within half a mile of the Rambukkana railway station, is a *godella*, or raised portion of ground, the traditional site of an ancient kóvil. A few stones remaining at the spot, and others which have been removed to Medagodella Viháré, or taken elsewhere for building purposes by the villagers round, support the truth of tradition, confirmed by the inscription on a slab discovered at the viháré premises. This records a grant by Vijaya Báhu (probably VII.) to "Mottáppoliya Kóvila in the Kiňdigoda Kóralébada." The godella is under the charge of the Basnáyaka Nilamé of the Kandy Kataragama Déwálé, and has been converted into a plantain garden.

Two mounds are pointed out where the kóvil shrine and a dágaba are said to have stood. Excavation failed to elicit any proof of this, though some buildings without doubt once occupied both mounds.

Whatever the site originally, at a later period it was converted into an earthwork fort. The lines of the entrenchment are on the north clearly traceable, and show that the redoubt was an irregular polygon of 20 sides. The height of the glacis is now not more than 8 ft. or 10 ft. The natives had not noticed this feature of the godella, and could give no information regarding the fort. It was probably an outpost of the Portuguese, by whom a battle was fought near Mottáppoliya.

Muvapitiya.—A small viháré, type No. 2, resembling Pinnawala. Porch, 15 ft. 2 in. by 13 ft.; verandah, 17 ft. 8 in. by 12 ft. 3 in.; viháré, 11 ft. 4 in. by 7 ft. 3 in. Images: seated Buddha with standing Buddha on either side, yellow-robed. Walls painted with *súvisi-vivarana*; roof with flowers. Bó-tree, 28 ft. in circumference, on double-stepped terrace; *bana-gé* behind; pansala at side.

[*Extract from Diary of Mr. C. J. R. Le Mesurier, June* 28, 1884.]

Visited the Muwapitiya Pansala on the way back. No registered lands, has only an acre or two mud land and a garden, and is in a very tumble-down condition. The priest has a few good books.

Navagomuwa.—Viháré, type No. 2. A balcony, 19 ft. 3 in. by 13 ft., with a three-foot wooden railing surrounds the viháré. The front portion forms a porch supported by two small rounded

pillars with *gonęs* capitals. The viháré itself is 10 ft. 9 in. by 10 ft. with a doorway bevelled in water-leaf (*palla peti*) carved creeper pattern issuing from the mouths of vertical *makaras* in profile at base of the jambs, and of a full-face *makara* in the lintel centre.

The feature of this temple is its beautifully conceived *makara-toraṇa*, moulded upon a buttress-like projection. The arch is formed with the usual full face *makara* above and profile *makaras* at its terminations, and is ornamented with twelve *hansas*, 5 in. high, in relief, coloured alternately white and yellow, mounting towards the centre, six on either side. Close in front and slightly lower is a row of thirteen full-front lions 6 in. in height, standing on their hind legs, white bodied with yellow heads and blood-red mouths. Two of these have dropped off on the extreme left. In front again of this line projects a delicate white fringe termed *mutu-ḍeḷa* ("pearl net") of twenty loops. The whole arch stands out from the buttress 1 ft. The side *makaras* are supported by lions of similar form, but larger than those on the arch, lying with front paws outstretched. The whole *toraṇa* is a masterpiece of Sinhalese plastic art combined with appropriate colouring. An image of Buddha, 3 ft. 1 in. by 2 ft. 5 in., is seated on a moulded *ásana*, 3 ft. 1 in. in breadth by 1 ft. 9 in. in height. On either side stands a coloured chawri bearer. Above the *toraṇa* are half figures of *deviyó*, moulded in full round, but attached to the buttress.

A fine spreading bó-tree, 28 ft. in circumference, forms a fitting back-ground to the modest exterior of the viháré. Like Walpola it appertains to the Diyasunnata temple.

About 150 yards away, beyond a grove of *ná* trees, is a *Pattini Déwálé* (15 ft. by 7 ft. 8 in.). It has the usual *avuddha*, and resembles the smaller kind of déwálés without upper *máligáva*.

[*Extract from Diary of Mr. R. W. Ievers dated September* 27, 1884.]

Visited the viháré of Navagomuva, about two miles from Rambukkana. The building is a very small one, but is remarkable for the "makara-toraṇa," which is above and round the seated image. I have not seen in any viháré one like this. It would appear to have some connection in form with the work in Hindu temples. There is a peculiar border of open work, or "beading," round the edge, giving a very graceful effect. The image, too, has not the conventional face of *pilimas* usually met. Tradition asserts that this village was the original settlement of the Kęppiṭipola family, who were Tamils, and came over with some king (possibly subsequent to 1739, when the Malabar dynasty succeeded the Sinhalese), and this is said to have been endowed and built as their own village temple. The family still claim some fields in the village, and assert rights over the appointment of Kapurálas. The two déwálés have become complete ruins, and the place has an air of decay and neglect. The priest is from Mátara. I saw no small *pilimas*, and asked where they were. He said the villagers had taken them, and there were none when he came to the place.

Pinnawala.—Viháré, type No. 2. Porch, 16 ft. 6 in. by 18 ft.; balcony, 16 ft. by 12 ft. 6 in.; viháré, 11 ft. 10 in. by 8 ft. 2 in. Images: seated Buddha, 4 ft. by 3 ft. 3 in., with two smaller images on either side, red-robed. Painting: on walls, *súvisi-vivaraṇa;* on roof, the Buddha under *makara-toraṇa*, *liya-veḷ*, and lotuses.

At the neighbouring pansala are ten wooden pillars helping to support an upper room, verandah, and balcony. These pillars are said to be of an old design, and brought here from a former *maḍama* (ambalam) in the village. Six of the pillars stand inside the building, two support the verandah on the ground floor, and two the balcony of the upper storey. Like those of Kadigomuwa Viháré and the private viháré at Lewké *walawwa*, the pillars are excellent specimens of the older form of such wood-carved supports. The general design is always the same; detail may vary, but not to any great degree. The former *gonęs* epistyle beams have been discarded, but are still lying about the compound. The pillars as at present fixed are 6 ft. 10 in. in height from floor to beam. Squared throughout to 7 in. at first, the lower portion (2 ft. 2 in.) was allowed to remain rectangular; above it a moulding, 8 in. in height, with a plain vertical fillet on each face, forms the transition to an eight-sided shaft (2 ft. 2 in.) broken half-way by a block almost cubical (8 ft. by 7 ft.), panelled with figures and flowers differing from one another in nearly every case. A cavetto runs the chamfering easily again into the rectangular shape; this reaches the cross beam, and has garland ornamentation and an upper moulding. The spikes of fancy work running up and down on each side of the octagonal shaft meeting other similar "spear-heads" from the central panel are exceedingly effective. The *gonęs* or drooping lotus capitals are as carefully executed as the pillars themselves. The whole carving is refined and elegant, the panels with those at Kadigomuwa being a store-house of information on Sinhalese sacred and secular zoology and conventional floral design.

Walgam Pattuwa.

Deliwala.—Viháré, type No. 2. Measurements: balcony, 17 ft. by 11 ft. 10 in.; viháré, 12 ft. by 9 ft. 10 in. by 8 ft. in height. Images: seated Buddha, yellow-robed, 4 ft. 10 in. by 3 ft. 4 in.; on either side wall, erect Buddha, 6 ft. high; against left wall tiny Buddha, 1 ft. 8 in. by 1 ft. 3 in., and a Rahat priest.

The viháré stands at the base of an ancient *vehere* or stúpa massively built and jungle covered. This dágaba, also known with that at Deḍigama as *Koṭa Vehere*, is 640 ft. in circumference, with a slope from the summit of 112 ft. It does not appear to have been rifled.

[*Extract from Diary of Mr. C. J. R. Le Mesurier dated July* 20, 1885.]

Visited the Deliwala Viháré and Koṭa Vehera dágoba. The viháré all tumbling down, and the dágoba, a huge mound, over 100 ft. high, covered over thick jungle. Five pęlas of mud land, not registered.

Dambulla.—A rock temple, type No. 1, situated on the range of hills separating Deliwala from Udanwita along the unfinished Rambukkana-Kurunęgala village road, and about two miles from the North-Western Province boundary. The temple is reached by two steep flights of 350 stone steps, the first flight ending half-way up the hill at the pansala, and the second leading up on to the terrace in front of the rock under which the viháré is built. The front wall of the viháré is not carried up to the rock, as in other cave temples, but at 9 ft. is met by a lean-to roof which connects it with the rock at a height of 17 ft. The viháré measures 52 ft. 3 in. by 16 ft. 4 in.

With the exception of a figure of Vishṇu, there is only one image, the Buddha recumbent. This is, however, of colossal size, certainly the largest in the district, and perhaps as large as any in Ceylon. An idea of the large proportions of this image may be gathered from the following detailed measurements; *sirespota* to feet 48 ft. 3 in.; height to left shoulder 11 ft. 7 in.; length of right arm to elbow 13 ft. 7 in.; length of left arm 23 ft. 5 in.; hair to chin 5 ft. 4 in.; nose

length 1 ft. 10 in.; across nostrils 1 ft. 3 in.; each nostril 5 in.; each curl or knob of hair 1 ft. in circumference; mouth 1 ft. 8 in. by 5 in.; eye 1 ft. 2 in.; feet. each 6 ft. 6 in. by 2 ft. 2 in.; big toe 1 ft. 10 in. by 7 in.; big toe nail 8 in. by 8 in.; nipple 1 ft. 3 in. in circumference; pillow diameter 4 ft. 3 in.; *siriṣpota* 4 ft. by 1 ft. 10 in.

The figure is robed in yellow, and reclines as usual on its right side with right palm supporting the head, upon an estrade 2 ft. from the ground. Despite its enormous size, this gigantic figure has been modelled so skilfully as to give that impression of well-balanced proportion, and calm repose, always aimed at, but rarely attained, by Sinhalese artists in the representation of the sleeping Buddha.

An awning of lotuses, white, pink, and yellow, stretches above the image. Against the left wall stands the figure of Vishṇu in relief. Painted on the same wall are lotuses of different sizes. On the right wall a portrait of Lewké Disáwa, wearing the peculiar red conical hat of the day, and of Pátagama Nilamé. The inner face of the wall is covered with representations of a *perahera*, dágabas, bó-trees, and Rahat priests. As the modern "restorer" has fortunately not yet appeared on the scene, the entire colouring of the temple is subdued and pleasing.

The viháré owns an ola *sannasa* dated Saka 1668 [1746 A.D.], detailing the lands dedicated to it by Lewké Disáwa upon instructions from the Kandyan court.

[*Extract from Diary of Mr. F. H. Price dated July* 7, 1886.]

Turned back, and after about four miles stopped at Dambulla-kanda Went up a flight of 300 stone steps to the top of the hill to see the viháré. It was built and endowed in the last century by Lewké Disáwa. Here is a colossal figure (in clay, painted over) of Buddha reclining. State of repair most unsatisfactory, and that of the priest likewise. There are 8 amunams of mud land as glebe, but the priest has mortgaged or leased them.

Miduma.—A small cave temple, type No. 1, situated half-way up side of a hill. Near the viháré is a massive stone slab, 11 ft. long by 4 ft. 9 in. in breadth and 5 in. thick, divided into ten shallow sunken compartments, each 2 ft. square. Unable to account for its presence at the spot, the natives declare that it reached the hill side by *irrdiya* (inherent divine power).

Udanwita.—One and a half mile beyond Dambulla-kanda. The viháré premises lie on the left of a broad walk (shaded with various fruit-bearing trees, and kept scrupulously swept) leading to the pansala, an extensive building with inner courtyard of the old *walauwa* type. The viháré itself is of type No. 2, but more ambitious, with an inner and outer porch, the whole standing upon a platform 33 ft. 2 in. by 14 ft. by 2 ft. in height. The inner porch and viháré rest upon short stone piers with a half-wall balcony round the viháré, but under distinct roofs, that of the porch stretching out in front so as to embrace the outer portico. From the raised inner porch, which is 14 ft. square, a doorway leads into the viháré balcony. The viháré (11 ft. by 9 ft.) is entered by a wooden doorway neatly carved in scroll work, which in this instance has not materially suffered from a coat of paint, the yellow creeper pattern standing out well against the black back-ground of the jambs and the red of the lintel. The lower panels contain figures of dancing girls. Images: seated Buddha with red robes, two Buddhas standing as usual, with yellow robes. Vishṇu against left, Saman against right wall; Sáriyut and Mugalána portrayed; horizontal roof, 7 ft. 10 in., covered with paintings of flowers and creepers. To the left of the viháré is a small *Pattini Déwálé*, 5 ft. square, and a *malasun-gé* of the same size, abutting against the three-stepped cylindrical terrace of the bó-tree.

Walpola.—Viháré, type No. 2, resembling Udanwita in the arrangement of the inner porch. Inside a walled enclosure are both the pansala and viháré buildings. By a tiled porch admittance is gained to an inner verandah directly adjoining the viháré. Between the porch and verandah a *poya-gé*, 8 ft. 3 in. by 7 ft. 5 in. by 7 ft. 3 in. height, with an exceptionally fine standing image of Buddha in bronze, 5 ft. 10 in. height. Viháré dimensions: 12 ft. 4 in. by 9 ft. 3 in. by 7 ft. Images: seated Buddha under *makara-toraṇa* with two standing Buddhas, all red-robed; *makara-toraṇa* ornamented with lotuses and supported by dwarfs. On the walls are painted the *sávisi-vivaraṇa*, and on the roof creepers, lotus, bó-tree, and four Rahat priests. Along the eaves of the viháré runs a zoophoros bordering of antique tiles (6 in. square), figured with bas reliefs of elephants and lions, within beaded border. This ingenious and effective pseudo frieze adds greatly to the exterior appearance of the temple. Beyond the surrounding wall is the *baṇa-gé*, two bó-trees (one on a three-stepped terrace), *ná* trees, and small dágaba-shaped tomb, containing the ashes of a former incumbent.

[*Extract from Diary of Mr. F. H. Price dated July* 7, 1886.]

At Walpola there is an old viháré and some new inscriptions of no particular interest.

3.—GALBOḌA KÓRALÉ.

The Galboḍa Kóralé is made up of five Pattu:—Galboḍa, Tanippéru, Egoḍapota, Meḍa, and Gannéṣ.

GALBOḌA PATTUWA.

Balana.—This village, lying on the south-west slope of the range dividing the Four Kóralé, from the Central Province, belongs at the present day to Kandupaláta in Yaṭinuwara, but was formerly within the boundary limit of the Galboḍa Kóralé.

The site of the old fort is not far distant from the tunnel on the railway line between "Sensation Rock" *(Moṭṭané-kanda)* and Kaḍugannáwa. The villagers call the spot, where it stood, Ukkoṭu-ṭenna. Strictly there are two forts, the upper and lower, together covering about three acres, of which the lower fort claims five-sixths. This had been encircled by a stone wall about 4 ft. in thickness, now broken down. The walls of the upper fort are less visible.

The story goes that Rája Siṅha shot at the fort an arrow from a rock on the north called *Deyannégala*, and that ever since it has been abandoned. In sober truth it was doubtless from this point that that monarch directed his final assault on the Portuguese in 1638, when drawn for the last time within these "jaws of death."

The site, as at Aṭṭápiṭiya, has been sold by the Crown and bought by the Kuḍá Durayá of the village, who has since planted it and built a house.

About half a mile to the east, and one-fourth from the village of Balana, are the remains of *Balané kaḍawata*.[1] According to the villagers, this "watch" was set at the time of Rája Siṇha II., who reigned at Senkaḍagala (Kandy). On the west side there are two towers flanking the path, which ran between them. There was a gate both on the west and east side, and the area within the *kaḍawata* was limited. On the north a rough stone wall, 80 ft. in length by about 11 ft. in height, mark the edge on that side. To the south was placed the old *gaman-máḷigáwa*, or halting-place. It existed at the time of Rája Siṇha, covered about half an acre, and had round it a stone fence, now broken. Pieces of old brick and tiles *(koha ulu)* are found at the spot. The four sides of the *kaḍawata* appear to have been enclosed by a wall built of stone and clay, mostly in ruin. The western gate is quite distinct, and the greater part of the north wall is also in good order.

Until lately there was to be seen a single stone wing, still attached to the doorframe on the west side.

During Kandyan times "the watches" were kept by the people of Balana, Mámuḍávela Ratmívala, and Kandaṇgama villages, called *Kaḍawat-gam*, and inhabited by Paduvás. The watchers were not paid directly, but did this duty in lieu of other services: for the year that they watched in the *kaḍawata* their lands were exempted from tax. If a known man approached the *kaḍawata*, he was allowed to pass; but if a stranger, detained, information at once given to the Pallémaha Nilamé (second Adigár), and his orders acted on. When the village of Balana (said to have been founded by a Veḍḍá, to whom Rája Siṇha II. gave a she-elephant and the village site) belonged to the Four Kóraḷés, it was customary for the villagers to supply a pingo load of creepers to Aḷutnuwara Déwálé for binding *toraṇ*. Birds shot with arrows had to be taken to the Kandyan court. The village was transferred to Yatinuwara during the reign of Śri Wikrama Rája Siṇha. The present boundary line of the Four Kóraḷés runs a mile below the *kaḍawata*.

The land on which it stands and the surrounding jungle to the east have been purchased from the Crown by a European firm and a tea estate opened.

The old road to Kandy passed through the centre of the *kaḍawata*. The British followed this road in some of their expeditions against Kandy—the pass of Balana, with Galagedara, being held "the most important and tenable positions in the Kandyan country." "The fatal heights of Balana" were finally stormed against the Kandyans by Lt.-Col. O'Connell in February, 1815."[2]

Buluwanagane.—Rock temple, type No. 1, in Yatimahana village, beneath a boulder about 35 ft. in height. Dimensions of viháré: 24 ft. by 19 ft., with an almost horizontal roof 7 ft. from ground. Images: on left recumbent Buddha, yellow-robed, 18 ft. by 4 ft. 5 in. to left shoulder; seated Buddha, 2 ft. 6. in. without *sirespota*, below an old *makara-toraṇa*, moulded, with a central, and twelve smaller lotuses, all white, masked by six *hansas*. The pilasters are supported by dwarfs, and *chámara* bearers stand on either side. Against back wall, to the right of this image, two other seated Buddhas, disengaged from the rock, of the same dimensions, and a third attached to the right wall under *Budu-ṛes*. Two doors lead into the viháré from the porch, the frames of which are of squared stone. Painting (done last at the time of Keppitipola, the rebel of 1817–18) carefully executed, but very worn in parts. On roof *Mára yuddha*, *sívisi-vivaraṇa*, with creeper and flower patterns. Vishṇu at head and foot of recumbent Buddha; on side walls twenty-four Rahats, Sáriyut, and Mugaláṇa; on back wall two paintings of Saman Deviyó. As might have been expected, the roof of the rock, owing to its great superincumbent weight, shows signs of splitting, and roots are already striking through the crevices. The *sannasa* belonging to this temple is said by the priest to have been removed to Maraḷuwáwa temple, in Seven Kóraḷés.[3]

Galkanda.—Rock temple, at Eḷugalla, 12 ft. by 12 ft. 10 in. by 8 ft. 10 in. in height, sloping to 4 ft. The only image is a seated Buddha, 3 ft. by 2 ft. 6 in., on a 2 ft. *ásanaya*, and a *makara-toraṇa* with four *deviyó* above. The *toraṇa* has a lotus in the centre below the *makara's* face and small lotuses down the arch, and is supported by *makaras* painted with flowers: plain pilasters; and usual *chámarayó*. Painting (recently renewed on the old lines); on the roof, lotuses, and *hansa-putuva*; on the right wall, four seated Buddhas, two Rahat priests; opposite wall, Vishṇu, Sáriyut, Mugaláṇa, and ten Rahats. On back wall a dágaba and Buddha seated leaning against the bó. This temple has been built sideways under the rock.

Gangoda.—Visited the Gangoḍa Viháré, 1 A.M. One péla of mud land not registered. The viháré is very dirty and in bad repair, and the compound covered with filth of all sorts. The priest, an ignorant man, has a few bana books, which he can hardly read. His chief study seems to be the Sinhalese fortune-telling almanac. This viháré was said to have been robbed of its best images in 1883. [*Extract from Diary of Mr. C. J. R. Le Mesurier dated July* 19, 1886.]

Kadigomuwa.—This viháré, situated three miles from Rambukkana on the Mávaneḷla road, exhibits, more strikingly even than the Diyasunnata Viháré, structure and furnishing of different periods side by side. There are three viháré, of which the most recent is separated from the others by a longer interval of erection, bringing it within the range of modern architectural style. The difference between the two older viháré lies almost entirely in the degeneracy of the interior adornment—a hopeless attempt to adequately replace chastely carved pillars and the bold moulding of the *makara-toraṇa*, with its high relief accessories and harmonious colouring, by plain work as economical as ineffective.

The premises are enclosed by a wall with a gateway high enough to admit elephants.

The *baṇa-gé* is outside. Immediately on entering is seen a large building in modern style, with pillared and wooden railed verandah (72 ft. by 41 ft. 6 in. by 8 ft. 3 in. in breadth), raised 3 ft. from the ground. This is the latest viháré. From the outer verandah five arched doorways in front and one at the right side admit to an irregular inner verandah on three sides of the viháré, 53 ft. 6 in. by 33 ft. On the outer face of the viháré proper (48 ft. by 18 ft.) are ranged images of the twenty-four Buddhas, each 7 ft. in height, on pedestals 2 ft. 6 in. Between them are depicted the circumstances under which Gautama obtained "assurance" from the previous Buddhas previous to attaining Buddhahood. The whole twenty-four figures are yellow-robed, and well modelled. The roof of this verandah is painted in white and red lotuses, and in front with Mára's assault on Buddha.

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[1] Other similar *kaḍawat* were at Hínábówé, Nikahetiya, Mávatakanda, &c., on the boundary line of different divisions.
[2] "A Narrative of Events in Ceylon," pp. 15, 16 (London, 1815).
[3] Inquiry through the Government Agent, North-Western Province, failed to confirm this assertion.

Three doorways, two under *makara-toran*, lead into the viháré. Directly opposite is a sleeping figure of the Buddha, 32 ft. in length by 8 ft. to left shoulder. Against right wall, a standing Buddha, 10 ft. in height; against left wall, a seated Buddha, 8 ft. 6 in. by 6 ft. 6 in.; with back to front wall (all three red-robed) Vishṇu and Saman, 10 ft. 6 in.

The pose of the images is well designed and, though in modern style, modelling and painting alike have been carefully executed.

Close behind, or rather to the side of, this viháré stands the oldest viháré. This is of type No. 2, built of clay and wood, resting on twelve 3-ft. stone piers, the whole raised on a platform of earth 34 in. by 17 ft. 8 in. by 4 ft. The balcony of the viháré measures 21 ft. 9 in. by 15 ft. Four shapely wooden pillars (7 ft. 9 in. by 7 in.), semi-octagonal, with flowered panel carvings, support the horizontal roof. The form and ornamentation of the pillars greatly resemble those found at the Pinnawala Pansala; but are less varied in the designs on the panels, there being here two sets on each pillar. The panels of three pillars bear single flowers and leaves, only the fourth pillar animal life. The floor is boarded with substantial planks of *hiṅgala-del*, 4 ft. broad by 2 in. in thickness, roughly hewn. Images: under a *makara-toraṇa* of the old design a seated Buddha with erect Buddhas on either side. On wall are painted figures of Vishnu, Saman, Sáriyut, and Mugalána; also a portrait of Mígastenna Adigár, and a rampant lion with open jaws and lolling tongue; on the roof, seated Buddha with worshippers and a representation of *Mára yuddha*.

From an ola manuscript held by the priest it appears that the old viháré was first built during the reign of Bhuvaneka Báhu [VI. or VII.], repaired by Monarágamma Disáwa under Vimala Dharmma Súryya [I., 1592–1627, or II., 1687–1701], and finally by Dhammajóti Unnánsé in 1744 A.D. The temple then bore the name *Nágawanárámaya*.

In the year of Buddha 2290 [1747 A.D.] the King Kírti Śrí Rája Siṅha ascended the throne. He sent ambassadors with presents to Siam and brought over the Chief Priest Upálí Sthawira together with Bhikshus and priests of ten sects, and by causing many persons in Śrí Láṅka to take the robes and to observe the Buddha's precepts, rehabilitated the Buddhist religion. When the people were religiously disposed, the priest Dhammajóti Sthawira, chief of the viháré, called *Nágawanárámaya* of Kaḍigomuwa, who had obtained ordination from Upálí Sthawira, the chief priest of the priests of the ten sects who came from Siam, had performed the following meritorious acts for the purpose of obtaining Buddhahood.....

In the seventh year of the reign of Bhuvaneka Báhu, the Chief Priest Dharmmánanda, of Kánchipura in India, accompanied by twenty other priests, landed in Śrí Láṅka with offerings of great value intending to worship the tooth-relic and the sixteen holy places *(Solosmasthána)*, and reaching Máyá-rájaya resided there and caused the breaches in the viháré that were abandoned and ruined to be repaired. One of the priests built a pillared viháré in the place called *Nágawanárámaya* in *Śailagarbha Janapada* [Galboḍa Pattuwa], and planted cocoanuts and flower gardens. Further he built houses for the priests to live in, and with the aid of the king who was then reigning, and with the assistance of the pious and religious men of the village, obtained the dedication of seven amunams of paddy land to the said viháré Subsequently several generations of priests possessed it. Afterwards the above viháré was abandoned for want of (the support of) pious and religious men.

During the time of the King Vimala Dharmma Súryya, Monarágamma Disáwa of Four Kóralés caused a viháré to be built on the original stone pillars; and of the paddy fields that were originally dedicated, and subsequently resumed as private lands, he caused two amunams' extent to be dedicated to the viháré, and directed that the usual religious ceremonies should be performed.

"As the viháré had fallen owing to the old timber being rotten, in the year of Saka 1666 [1744 A.D.], I, Kaḍigamuwé Nágollé Dhammajóti priest, caused the site of the said viháré to be cleared, and new stone walls to be built. I planted a Jaya-śrí-maha Bó-tree in the premises, and around it oleanders, jasmine, roses, and other flower plants, and offered millions of flowers, lighted hundreds of lamps, offered boiled milk, &c. And being anxious to build a new viháré on the original site, I mentioned my wish to Dumbara Disáwa of Four Kóralés. With his aid, and by my own perseverance and labour, I prepared a site, 9 cubits in length and 7 cubits in breadth, with a foundation wall of $1\frac{3}{4}$ carpenter's cubits in height, of cut stones, and levelled and smoothed the site. By paying 20 *ridi* to *Kuruvé* people I had timber and stone dragged, and the slabs laid, morticed, and twelve stone pillars of one carpenter's cubit in height fixed. On the stone pillars I placed twenty-two beams of 7 cubits in length and 5 cubits in breadth, with fifty *gonṣ* capitals; and built an upstair shrine *(demálgé)* and floored it with 300 smoothed planks fastened with 2,000 nails, and covered the roof with 7,000 tiles, and plastered the building with chunam. To match it a *makara-toraṇa* was made with the images of gods *(déva rúpa)*; in it, resting under the *makara-toraṇa* the image of Buddha seated on the *Wajrásana* (diamond throne); on either side of the seated Buddha, two standing Buddhas of $2\frac{1}{4}$ cubits height each, and at the sides of the standing Buddhas the images of Sáriyut and Mugalána; at their sides Vishṇu and Nátheswara Diwiya Rájayó each of a man's height. On the ceiling was painted a seated Buddha leaning against the bó-tree as he conquered Mára. The twenty-four Buddhas, from whom permission was obtained to attain Buddhahood, and the several births of the Buddha, were likewise depicted. A platform was erected opposite the viháré and covered with cloth. After that was held the *nétra maṅgalaya* (festival of fixing eyes to the image of Buddha), and the painters paid 5,000 fanams as their hire."

To the left of this viháré is a small déwálé dedicated to *Pattini Deviyó*, and to the right the pansala,—an exceptionally roomy building. Here is noticeable an old carved doorframe, 6 ft. 8 in. by 2 ft. 10 in., which is said to have been removed from the original viháré.

Passing behind viháré No. 2 an upper terrace is reached by steps. In a line with the viháré is a dágaba, now protected by a tiled roof supported on four tall piers. The tholobate of the dágaba measures 40 ft. in circumference: the tea (*hataṛes* or *dévatáwa koṭuwa*) as well as the pinnacle (*kat-keṛella*), of more than twenty rings, are cut from single stones.

Behind the dágaba stands viháré No. 3, a somewhat larger building than the old viháré, but similar in all other respects save for the modern refinement, begotton of decayed art, displayed in the plain posts, *Budu-ṛes* back ground, and poor colouring.

[*Extract from Diary of Mr. C. J. R. Le Mesurier dated July* 19, 1885.]

Visited the Kaḍigomuwa Viháré on my return. An old temple with five amunams of mud land, not registered. The priest has purchased three amunams more with the temple revenues in his own name, but, unlike the vast majority, his sole object seems to be the beautifying of the temple. There are three viháré: the old one, about 300 years old, they say, in rather a tumble-down condition; the second, built by the present priest's immediate predecessor, and now being done up; and the third, a very fine building with a large recumbent figure of Buddha in the inner chamber, surrounded with other figures both inside and in the verandah outside. The priest told me that he had spent more than £500 on the work, a statement to be accepted *cum grano*. Dágoba with relic.

[*Extract from Diary of Mr. F. H. Price dated April* 26, 1888.]

In the evening to Kaḍigomuwa Viháré, a very picturesque temple. The precincts are excellently well kept.

Udumahana.—Viháré, a variant of type No. 2. The temple and porch are built on the ground with walls higher than ordinary. Dimensions of viháré: 12 ft. by 7 ft. 6 in. and 9 ft. 6 in. to

horizonta ceiling. Images: seated Buddha, 6 ft. 6 in. by 5 ft.; standing Buddha, left and right; also figures of Vishṇu and Saman and a priest Painting on walls, Rahat priest above, Buddha, Sáriyut, and Mugalána, as usual; lotuses and *Mára yuddha* on roof. Above the right doorway a modern *makara-toraṇa*, and on each side *doraṭupálas* 8 ft 10 in. in height. The lock of the door is of the old make, known as *nárásané yatura*, lizard-headed, with traces of silver inlaying. The temple is managed from Keppeṭipola, where the priest resides.

Tanipperu Pattuwa.

This small Pattuwa contains six viháres and a déwálé (at Habbunkaḍuwa), none of any antiquity or importance. The *liyaveḷ* carrying on the doorframe at Gondiwala Viháré is in the best style.

Egoḍapota Pattuwa.

Ambulugala.—During part of the fifteenth century this village was the seat of a principality, and as such the most important in the district. Its sudden rise into notice is connected with the romantic story of the concealment during his youth of the son of the deported King Vijaya Báhu, afterwards Śrí Parákrama Báhu VI., who reigned at Kótté for fifty years (1415–1462 A.D.). To escape the myrmidons of Alagéswarayá the boy was placed by Vídágama Terunnánse in charge of a blacksmith at Polwatta, a hamlet adjoining Ambulugala. The "Rájawaliya" alone relates the circumstances:—

In the year of Buddhá 1958, on the seventh day of the moon, in the month of Vesak, on Thursday, under the planet Pusa, when the King Vijaya Báhu was carried away captive, his queen, Sunétra Déva, taking the prince, her son, fled from the city, and came to Vídágama. Vídágama Teraswámi, the high priest, prognosticating that the young prince was destined to become great and worthy, and king of Śrí Laṇká, had him brought up in the temple among the priests. The news having been communicated to Alagéswarayá (he sought to kill the prince; on which account) the boy was secretly conveyed to Polwatta, a village in the Four Kóralés, and delivered to the care of the *gamayá* (chief man) of the village, and to a blacksmith. At night he would go to the house of the *gamarála*, but in the daytime used to play with the child of the blacksmith.

Alagéswarayá getting wind of it sent an express to the blacksmith's house to ascertain. The blacksmith, recognizing the messengers, seized a *paṭuwela* and therewith giving his own son a blow, drove him and the young prince from the house, bidding them tend the cattle. The messengers, thinking both boys were the blacksmith's sons, returned to Ravigama. When they had departed the blacksmith took the young prince to the village where his younger sister lived, and going to the *gamarála* related to him what had occurred: then leaving the prince in his hands he returned home.

In this manner the prince lived (in obscurity) until he attained the age of sixteen. Then Vídágama Terunnánse called a meeting of the chief people of the country, and having consulted with them, caused the young prince to be fetched, unknown to Alagéswarayá; and on the seventh day of moon, in the month of Vesak, under the planet Pusa, he delivered him to the people as their lawful prince. Thereupon they fell upon Alagéswarayá, and putting him to death, raised the young prince to the throne under the title of Śrí Parákrama Báhu.

From the same source we learn that the suzerainty of Ambulugala (*i.e.*, probably the Four and Three Kóralés) was conferred on Kuḍá Kumárayá, second son of Parákrama Báhu VI., and subsequently Víra Parákrama Báhu VIII. Whilst holding the vice-royalty for his father, Kuḍá Kumárayá reduced to subjection the king of Gampola, who had revolted.

Beyond a traditional site there is nothing to mark the residence of the Ambulugala princes. Of the *Máligá-tenna*, where stood the palace, not a single stone shows above ground. It has recently been cleared of lantana, and a house built thereon.

The viháré, however, bears ample evidence to royal munificence and power. The present building is comparatively modern—an upstair temple with balcony round. But the ground floor, 33 ft. by 25 ft., with half-wall of mud, has marked indications of the substantial adornment of the original viháré, in the stone pillars roughly squared, a huge stone slab, 11 ft. 8 in. by 63 ft. by 6 in. (on which doubtless the *ásana* and *Buddha rúpa* rested), and above all the massive stone doorframe and tall pillars of the *maṇḍapa* elegantly carved.

The doorframe, without exception the finest in the district, now stands almost free of the modern stone wall. It is put together, as usual, of three monoliths, one superposed upon the other two horizontally, the whole forming a lintel slab, 9 ft. 10 in. by 2 ft. by 9 in., and side posts 8 ft. by 2 in. 1 ft. by 9 in. The carving greatly resembles that on the smaller stone doorframe at Kappagoḍa, but is far bolder and more perfectly elaborated. The lintel ornamentation is virtually identical, the goddess Śrí (Laksmi) seated between elephants with upraised trunks pouring water over her, and fourteen figures. The jambs have vertical bands of varied carving—first edgings of water leaves, then continuous flowery scrolls flanking a central band of eleven panels. Each panel contains a dancing girl in profile or fronting (except two, apparently horn blowers) executed with great realistic vicacity in *messo relievo*.

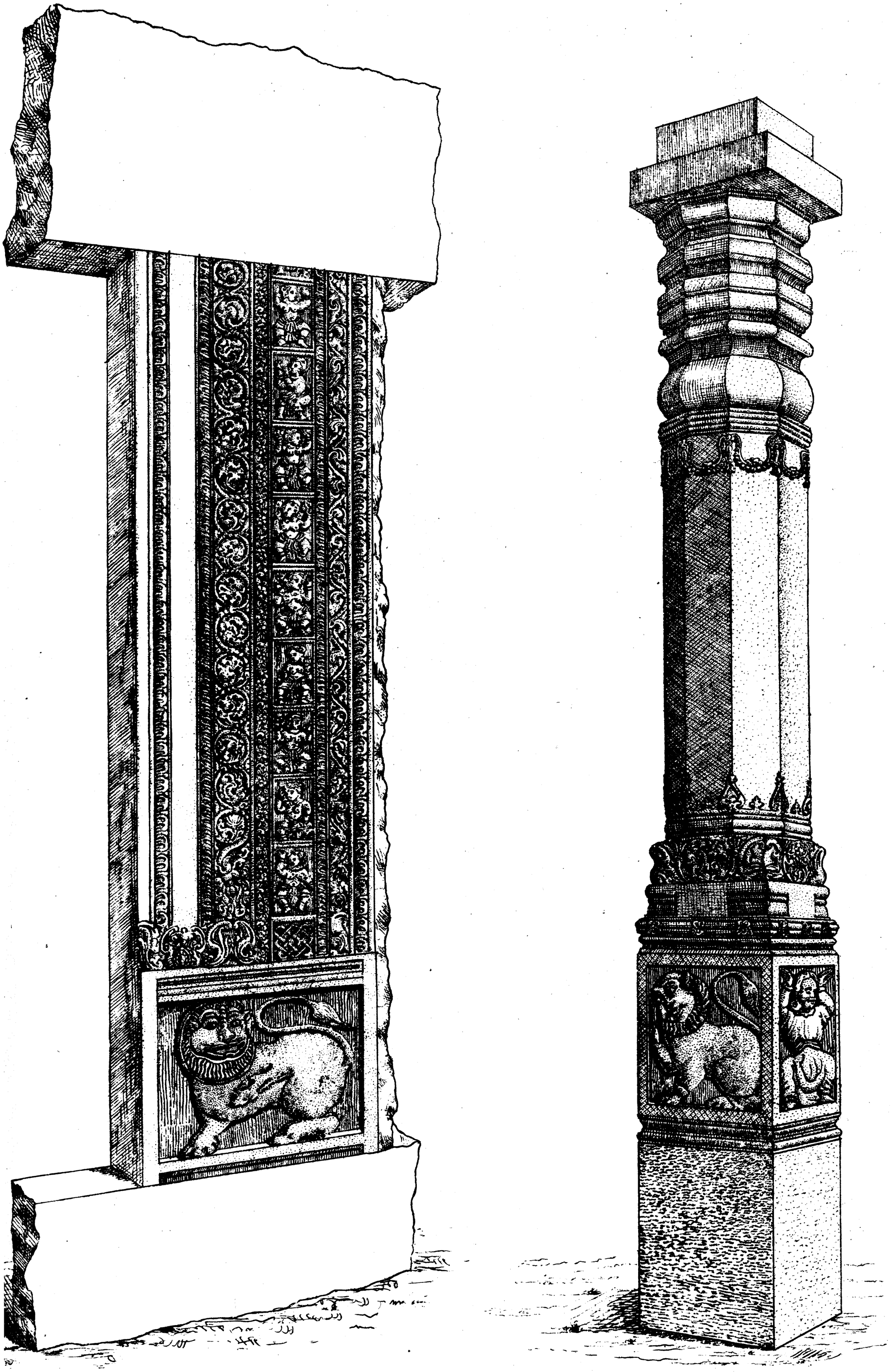
Before the viháré still stands three pillars of the *maṇḍapa*, and the capital and base of a fourth lying near. These conform to the wooden pillars of Wákirigala, in having a vase-shaped *(kalasa)* sub-capital surmounting the octagonal shaft, but differ in the panels being placed between the shaft and the plain quadrangular base. The base and panels occupy 3 ft. 6 in. of the height, the octagonal shaft with its *geṭaliya* 4 ft., the *puhul* and capital mouldings 1 ft. 9 in., and the abacus and block 9 in., making the full height 10 ft., with a maximum breadth, where quadrangular, of 1 ft. 3 in. The front and back panels of all the pillars bear dwarfs with both arms raised above their head; the other faces different types of lions.[1] There is no dágaba, but an old *bó* and *ná* tree grow within the premises.

The old *sannasa* held by the descendants of Hiti Baṇḍára, to whom it was granted by Bhuvaneka Báhu (? VI., 1464–71) at Jayawardhanapura "in Saka 1254 (1332 A.D.),"[2] records that the viháré, then called *Śrí Danta-páya*, had been built by the father of the reigning king (probably Parákrama Báhu VI., as a memento of his youth spent at Ambulugala) "by cutting down the mango tree *(amba vṛaksha)* at (the village of) Ambulugala in Megoḍapata Pattuwa of Galbaḍa Kóralé, in Satara Kóralébada (Four Kóralés)."

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[1] Five kinds of *siṅhayó* ("lions") are known to native *chitarakárayó*:—*Tṛiṇa Siṅhayá* (brown, striped); *Kála Siṅhayá* (the bear); *Páṇḍu Siṅhayá*; *Gaja Siṅhayá* (white, with elephant trunk); and *Kesara Siṅhayá*.

[2] This date must be wrong. Jayawardhanapura (Kóṭṭé) was built by the minister Álakéswarayá towards the close of the fourteenth century.



STONE DOOR JAMB & PILLAR

AT

AMBULUGALA VIHÁRÉ, GALBODA KÓRALÉ

SCALE 1 FOOT TO AN INCH

Photo-Lith. S.G.O. Colombo, No. 56/03.

The old bó-tree on the terrace in front of the viháré is nearly dead, only a few shoots remaining. Its maḷuwa, 11 ft. square and 3 ft. 4 in. in height, is faced by cut-stone courses with plainly moulded cornice and base and chamfered torus.

[*Extract from Diary of Mr. R. W. Ievers dated August* 25, 1884.]

In the evening walked to see Danagirigala and its temple. The latter finely situated near top of the rock, and a very long range of stone steps going up to it from the fields. Viháré was adorned and mostly built by the Lewké Disawá (walawwa close by in the valley), who was killed after the defeat near Hanwella in 1803. Magnificent view from top of the rock. There are no inscriptions. After some little persuasion I got the priest to show me the copper *sannasa* for the lands. It is dated 1787 A.D. It is finely cut, and has the full circle of sun and moon and the "Śrí" engraved in gold, but is not so fine a specimen as the Molligoḍa one. Here I saw a fine old carved wood doorway—a good specimen of old Kandyan art—thrown aside among some old timber, and people present said they had no use for it. They readily agreed to my proposal to have it brought down and taken to the high road, where I shall show it to the Government Agent next week, and see if it is worth sending down to the Museum. The viháré was a fine one and was very well finished, but now shows the neglect which seems attached to all royal endowments in the district. There are no direct descendants of Lewké Disáwa, and the lands have gone to the Talagahagoḍa (Mátalé) family. Close by are several first class *walawwas* now decayed: Doḍantalé, Erawpola, Uḍattawa, and Asmadalé.

[*Extract from Diary of Mr. R. W. Ievers dated September* 5, 1884.]

On the 4th Mr. Saunders inspected the carved doorway from Danagirigala and approved of my suggestion to save it from decay and neglect by sending it to the Museum. The carving is rough, but a fair specimen of the sort.[1]

[*Extract from Diary of Mr. F. H. Price dated July* 22, 1887.]

Went out of the way to see Danagirigala Viháré, which is built on the summit of a very high hill, commanding a very fine view. 360 stone steps lead up to it. It was founded by Lewké Disáwa, and is somewhat like the Dambulla Viháré in Kinigoḍa Kóralé in size and situation, which also was built by the same founder. The priest produced the copper *sannasa* vesting lands in the temple dated 1787 A.D., a fine specimen, and I am to have a copy.

Dodantale.—A very substantially built upstair viháré, the ground floor serving as a *baṇa-maḍuwa* and cloister. A wooden staircase leads on to a balcony, 50 ft. by 40 ft., running round the viháré. From this balcony a single door admits into an inner verandah, 11 ft. 6 in. in width, and a second door into the viháré, 17 ft. 9 in. by 16 ft. 9 in. Images: seated Buddha, 5 ft. 8 in. by 3 ft. 10 in., with red robe; on either side two red-robed standing Buddhas, 6 ft. in height. Paintings: round the wall high up *suvisi-vivaraṇa;* below on left wall pictures of Kírti Śrí Rája Siṇha, Molligoḍa Adigár, and his son (afterwards Kúruvé Disáwé), also five Rahats, Sáriyut, Mugaláṇa, with Vishṇu and Saman Deviyó; on the roof, flowered creeper and two large suns and moon. The walls of the porch have four tall *doraṭupálas;* on left wall *pañcha-nára-geṭé, nári latá*, and conch blowers; and on right wall, Kaḍol elephants, headmen in Kandyan dress, and two *déva rupas*; on roof dágaba worshipped by gods and Rahats, bordered by white lotuses. All the locks are silver-mounted of the *nárásana* type. The priest has a chest full of rich cloths for hangings at *pinkamas* and other festivals. The temple was built by Molligoḍa Adigár, and very richly endowed. Near it is a bó-tree with three-stepped terrace.

Lewke.—At Lewké exists perhaps the oldest *wallawwa* building in the district. It exhibits the style of residence occupied by Kandyan chiefs during the eighteenth century. Part of the range of buildings has been pulled down, the straitened circumstances of the descendants of the last unfortunate Disawá rendering it impossible to keep the whole in repair. Indeed the present occupant, the wife of the late Kórála, grandson of the Disáwa, and her son, a boy of nine or ten, propose to abandon the old *wallawwa* entirely.

What is left exhibits a block of connected rooms tiled with *koku uḷu*, and raised a few feet above ground level, with a verandah facing inwards and surrounding a central yard. This was intended chiefly for the convenience of the ladies, whom rigid custom rarely permits to leave *wallawwas*, save for rare visits to relatives or to make offerings at temples. The chief room in front of the present entrance has quite disappeared, only the site of the large *maḍuwa* built near remains to testify to the authority of a chief, whose death added another heartless crime to the countless enormities of the last king of Kandy. The hand of the Lewké Disáwas may be traced in the restoration and improvement of numerous temples throughout the Four Kóralés. Had the last chieftain of that ilk lived, his predilection for the British, evidenced by contemporaneous records, would have led to that recognition and favour which his successor Molligoḍa Adigár reaped. Lewké Disáwa paid the penalty of the king's defeat at Haṇwella in 1803, and his headless trunk was left unburied at the spot where he was executed.

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Like full-orb'd moon his glory shone, its radiance filled the wold,
His loosen'd hair-knot falling free, in smoothed threads of gold;
Mára's host beset him—no thought was there to yield;
To-day lord Lewké's body still holds the lonely field.

The massive doors and clumsy rafters, rough hewn from single trunks, recall days when saw and plane were unknown. A single beam, 30 ft. in length, which formed part of the woodwork of the *maḍuwa*, serves as a useful *édaṇḍa* to span a neighbouring streamlet.

Adjoining the *wallawwa* on the left, reached by steps, is a small "family viháré." The shrine is 12 ft. 8 in. by 8 ft.; verandah, 16 ft. by 13 ft. with fourteen carved wooden pillars, 5 ft. 6 in. by 5 in., slimmer, but differing otherwise little from those at Wákirigala. The pillars are all ornamented with single flowers, except two, one bearing *Bheruṇḍa-pakshi*, the other a *hansa*.

[*Extract from Diary of Mr. F. H. Price dated July* 21, 1886.]

To Lewké to stay at the old Lewké Walawwa with Ihalagahagoḍa Baṇḍá, to whom the property has come from his elder brother. The elder brother is the son-in-law of Lewke Disáwa of Four Kóralés, who was beheaded in 1803 at Wakoya by King Śrí Vikrama. My host has lived on this property for fifteen years, and was formerly Kórála of Gaṇṇé Pattuwa in this division.

[1] This doorframe, and one from Dewanagala Viháré, are now at the Colombo Museum.

The story has found its way into the "Maháwaṇsa," and is related of a Maṇavamma :—

There was a Governor known by the name of Mána, a son of King Kassapa. And he was a valiant man endued with all the virtues which adorn the conduct of good men. And he had an elder brother. Mánavamma by name, a man of much learning and well skilled in magic. And he sat him down on the bank of the river nigh unto the Gokaṇṇaka sea, and made ready to practise the *mantra* according to the rules thereof. And he took his string of beads and began to mutter the enchantments. And when he had made an end thereof, the god Kumára, it is told, appeared before him on his carriage (the peacock), and the peacock broke the bowl *(bale paṭṭan)*, and finding the shell of the cocoanut dry, because the water had escaped from a hole therein, he went up and stood in the presence of the wizard. And the wizard remembered the Bhávini-siddhi, and offered his own eye to the peacock, who picked it and forthwith drank of its humours. And the god Kumára, being well pleased therewith, granted unto the prince the favour that he had sought, and departed thence, flying radiantly through the sky. And when the nobles of the prince saw him and perceived that an eye of his was hurt, they grieved exceedingly. But he told them of the miraculous gift that he had received, and comforted them therewith. And it delighted the nobles, and they besought him, saying "It is meet that you should go to the city of Anurádhapura and be annointed king." But he refused to accept of the kingdom that was offered unto him, saying "What good can a kingdom do unto me who am deformed of body? I will betake myself to the life of a recluse, and practice austerities. I pray you, therefore, let my younger brother Mána govern the kingdom of Laṅká, which has, until now, descended in the order of inheritance." And when the nobles had learned the desires of the prince fully, they sent men unto his younger brother to tell him of these things. And when his younger brother heard thereof, he came in great haste, and seeing him, and fell down at his feet and wept and wailed greatly. And then he took his elder brother to Anurádhapura, where he crowned himself as it had been desired by him. And after this he proceeded to the Abhayagiri Viháré, and having made obeisance to the priests that dwelt there, prayed them that they would clothe his brother in the robe of a recluse. Whereupon the ascetics, regarding not the precepts of Buddha, took him, who was deformed of body, into the Order and ordained him a priest thereof.[1]

The temple is of type No. 2, built on low stone piers with the old slightly concave span roof. A roofed porch, 23 ft. 6 in. by 12 ft., and 4 ft. from the ground, stone faced, with squared stone pillars, fronts the viháré. The shrine itself is 11 ft. 4 in. by 11 ft. and 8 ft. to the horizontal roof, and has a balcony, 20 ft. by 16 ft.

The four carved wooden pillars of the viháré and verandah, 6 ft. 10 in. in height, are a pleasing modification of the Pinnawala design. The squared base and octagonal shaft, with a half-way cube (of single flower panels and dog-tooth edging) terminate in further moulding and a vase-shaped capital. The *gonęs* beams resting on the verandah pillars are carved with lotus or *ná* flowers beneath and on their sides with *liyaveḷ*. The carving of the doorframe, 7 ft. by 4 ft., is a contracted variation of the creeper trail, with dancing girls in the panels at the base of the jambs and *nári-latá* on lintel. Here, as at Dodantalé and a few other viháres (though thieves have abstracted most), are two tiny carved ivory panels let into the side posts of the doorframe.

Images: seated Buddha, 3 ft. 8 in. by 2 ft. 10 in., red-robed, beneath an old-style *makara-toraṇa*, ornamented with lotuses and supported by dwarfs on one knee. A standing Buddha, 3 ft. 7 in., with yellow robes. Painting: *suvisi-vivaraṇa*, Dedimunda Bandára, and Rahats on walls; on roof, lotuses and creepers.

On a large platform, 46 ft. 9 in. square by 5 ft. in height, ashlar faced, with stepped plinth, plain rectangular cornice and a rounded parapet, 1 ft. 2 in. in height, is built the dagaba. The half section, which alone remains unfallen, measures 37 ft. From the sides of the platform spouts project through the parapet.

Even in 1831 this temple was reported to the Agent of Government at Aṭṭápiṭiya as in a sorry state. The tenants refused to repair it on account of some difference with the priest. Orders were given for the temple to be put into proper repair under the superintendence of a Vidáné; but the work could never have been honestly carried out.

The *sannasa* of this temple disappeared long ago.

[*Extract from Diary of Mr. C. J. R. Le Mesurier dated July* 12, 1885.]

Inspected the Wákirigala Viháré, a very old and well-known temple. There is a dágoba in the temple precincts and a large foot-print engraved on the face of a rock. Close by that was once the site of another temple, but of which scarcely a trace now remains. There was no priest in attendance. He had been away for some time, and his father, Baṇḍa, was in charge. The inside of the temple had been recently done up by subscription amongst the villagers, but the other buildings, the pansala, the bana-gé, &c., were in a disgraceful state of disrepair. The compound was dirty, and the dágoba covered with weeds. This temple has 31 amunams 3 pélas and 3 kurunis of registered lands, but the Arachchi informed me that no services were ever exacted from the tenants, and that all the *mutettu* lands had been mortgaged and sold by the Baṇḍa's family. I asked the Baṇḍa why he did not take better care of the temple property. He replied that it was no good putting anything good in the temple, as thieves would take it; on which the Arachchi remarked—and I could see with the approbation of the surrounding villagers—that it was no good putting anything good in the temple, as the Baṇḍa would certainly sell it, and instanced an ivory image or portion of one that had been recently disposed of by him.

[*Extract from Diary of Mr. F. H. Price, August* 24, 1887.]

Visited Wákirigala Viháré on the way: it is a shrine of some repute, and is very well kept. Founded by King Kírti Śrí (1744 A D.).

Meda Pattuwa.

Alutnuwara.—Tke Alutnuwara Dewalé, one of the oldest, and quite the most important in the district,-is situated about four miles from Mávaneḷla and two miles from the high road to Kandy. Unlike most dewálés, it is dedicated to the *dévatáva*, or demi-god *Deḍimunḍa Baṇḍára*, otherwise styled *Wáhala Baṇḍára Deviyó*, a minister of Vishṇu, and to Malwatté Baṇḍára. The dewalé has a definite history, carrying it back directly to the days of Kalikála Sahitya Sarvajña Paṇḍita Parákrama Báhu (1267–1301 A.D.), and indirectly some centuries earlier, when the sacred image and cloth of Vishṇu were brought over from India. Particulars are gathered both from tradition and from a rare little ola manuscript discovered in the district :—

On the full moon day in Vesak, in the Saka year 712 (790 A.D.), a red-sandalwood image of Vishṇu was brought across the sea. King Dápulu Sen saw in a vision that the image had started, and would be landed at Girihelapura Magulwella; and it was told him that he must build a *déwa-vimánayak* in Dewunuwara (Dondra). Accordingly the king built the city Dewunuwara as ordered, and kept there the red-sandalwood image of Vishṇu, and in the month of Ęsala planted the sacred post *(kap-hiṭawanawá)* at a lucky hour as customary before the commencement of the *perahęra*, and commenced the procession. In it the image of Maha Brahma was borne ahead; this was the origin of such processions in this Island. The place was called *Vimal Śrí Dewunuwara*. The King Dápulu Sen granted lands to the Brahmins and others who accompanied the image of Vishṇu, the cloth in which Vishṇu's image was

[1] *Mahávaṇsa*, LVII., 4–19 (English translation, 1889, Part II., pp. 93, 94).

painted (*Déwa-rája-peti vahansé*), and the large gold weapon (*mahá-ran-áyudha*), and he bestowed on the chief Brahmin, Ráma Chandra, two villages and many offices.

After that the King Pandita Parákrama Báhu, who reigned at Dambadeniya, sent his Prime Minister Dewaprati Rája to Mahátota (Mátara) to bring the *Déwá-rája-peti-kada* and the *mahá-ran-ayudha*, in order that they might be worshipped by the people of Pihiti and Máva Rata. Two sons, Navaratna Bandára and Súryya Bandára, had been born to the King Dápulu Sen by the daughter of the Brahmin Ráma Chandra. Súryya Bandára, the youngest, married the younger sister of the chief Visidágama Buddhagosa and remained there. But the elder son, Navaratna Bandára, Disanáyaka Kapurála, and others were sent with the minister Dewaprati Rája to bear the sacred cloth and the gold insigina to Dambadeni Nuwara. These were placed in the Gallena Viháré at a lucky hour on the 10th day of the waxing moon of Nikini, in the year of Buddha 1779 (1236 A.D.). Lands were given to the persons who accompanied them, and to Navaratna Bandára were granted the two villages, Kotugampola and Elabadagama in Seven Kóralés. He entered the service of the king.

When 183 years had elapsed, the reigning prince besought the god Vishnu, and was instructed in a vision to cut the *lev* grass in the place where rushes were planted, and to build a house for the gods, and to have the marshy land aswedduмized, and an offering made once a year, of a pingo of *muluten* and a bunch of cocoanuts, to the déwálé (*déva-mandiraya*) of Sri Vishnu Diviya-rája at Alutnuwara called *Telaka-nava-pura*. When this vision was made known to the King Mahalu Bhuvaneka Bahu, he confirmed the said grant.

After this the same king, in the month of Vesak, in Saka 895 (973 A.D.), caused a two-storied déwalé to be built, and had placed there *Déwa-rája-peti-kada*, which had been brought from Dewunuwara, and appointed the grandson of Navaratna Bandára to the office of Basnáyaka Nilamé of the Vishnu Déwálé, bestowing on it 24 amunams of mud land from Galatara.[1]

Upon the order of a later king the images of Vishnu and the *Déva-rája-peti-kada* were transferred to Kandy and deposited in the Mahá Déwálé built to receive them. Offerings were ordered to be given to Alutnuwara Déwálé in the name of Dedimunda and Malwatté Bandáras. After some time the sacred cloth was removed from Kandy to Hanguranketa, where a Déwálé was erected, and only the sandalwood image kept in Kandy. This transference and merging in the Máha Déwálé of Kandy is supported by the fact that there are now no lands dedicated directly to Alutnuwara Déwalé. These, with its administration, have passed to the Mahá Déwálé and the hands of the Basnáyaka Nilamé. But the tenants are still liable to perform services to Alutnuwara Déwálé.

The ring-shaped outer procession path, 1,500 yards in circuit by 12 ft. to 18 ft. broad, terminates, so to speak, in a uniting boss or head, an oblong area 132 yards by 81 yards pierced on either side by a spacious porched gateway for elephants to pass through freely during the *perahera*. In the centre of the space between the gateways is the Déwálé, a block of buildings with a long modern verandah, 87 ft. by 9 ft., mounted by ten steps, whence access is gained to the inner porch (*dig-gé*), 40 ft. by 15 ft., flanked by a storeroom (*gabada-gé*) on each side. An arched doorway admits to the inner room (*handun-kuluma*), 16 ft. by 10 ft. Beyond this are two more rooms, each 13 ft. in breadth. The doorway into the first from the *handun-kuluma* is crowned by a *makara-torana* differing from the usual type. The *makaras*' tails are leaf-like; on either side of them are Tamil faces with bull horns; and the arch at its inner edge has incised steps.

The *máligáva* proper, the adytum, has an upper room with peaked roof (*demahal-gé*), is 14 ft. 3 in. by 16 ft. 3 in. Entrance to this holy of holies is denied to all but the Kapurála. It seems to contain a gilt figure of the presiding deity on a table within a glass case. In the same range of building on the right are the *multen-gé*, and a detached smaller shrine (*pallé déwálé*) assigned to Malwatté Bandara, Dedimunda's henchman.

At the principal entrance within the premises walls niched trianguarly for lamps, run right and left to the déwálé. On the left, ensconced on a rock cut and prepared by the *Yaksayó* under compulsion by Dedimunda Bandára,[2] is a small "crow's nest," four-square, 14 ft. 4 in., the "*Gala-kepu-Déwálé*," under a Kandyan hipped-roof. In structural design it resembles viharés of type No. 2.

The present déwálé buildings were erected by Pilimé Talawa Adigár. In front is a comfortable tiled *maduva*.

Passing behind this, there is a bare patch of raised ground on which stood the original *Vishnu Déwálé*, and still further back a terrace, the site of the old viháré. The viháré has given place to a half-finished two-storied building, a hideous eyesore, shutting out the *bó-maluwa* completely from view, and entirely out of keeping with the old stone pillars, dágaba, and maluwa behind. The plain *et-hondaval* rises of the original steps are lying prone. Two rows of uncarved rectangular pillars, five on each side, 4 ft. 6 in. by 9 in., lead to the stone-faced platform of the dágaba, 22 ft. 4 in. by 3 ft. high. Here are four more pillars, 5 ft. 6 in. by 8 in., splayed above the *getaliya* into the octagonal, 1 ft. from the top and 1 ft. 6 in. from the bottom. The bell of the dágaba, 38 ft. in circumference at its spring curves too rapidly, giving the dome a squat heavy appearance. The bó-maluwa, 20 ft. square, is revetted with stone work, finished with a plainly moulded cornice.

At each side of the steps of the déwálé verandah have been set up two inscribed stone slabs, said to have been removed from the viháré site. The inscriptions on the upper half of one slab, and nearly the whole of the other, are illegible. They record a grant to the viháré by Wikkrama Báhu (III., 1371–81).

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[1] The dates, as so commonly in native records, are all abroad. "Dápulu Sen" would be Dápulu II. (795–800 A.D.), of whom Forbes relates that he restored the Dondra temple in 686 A.D. ("Eleven Years in Ceylon," vol. II., p. 178). The date of the importation of the sandalwood image of Vishnu and of the sacred cloth on which the figure of the god was painted, is fixed by the following anonymous stanza handed down orally :—

ශ්‍රීසත්‍යඛෙ රූපසේනා වැපගතවර්ෂෙ සුභීපඤ්ඤප යුක්තෙ
වෛශාඛරාධතාරු රවීදින සහිතේ පූර්නචන්ද්‍රෙන යුක්තෙ
මධ්‍යන්හේ සුක්‍රහෝරාජලනිධිමතිතවූ චිඳෙන් කාෂ්ටරූප
ප්‍රසාදෙ දෙවාති දෙවවූ සුරනර බහුල.

"On Sunday, at noon, at Visa nekata, on the full moon day of Vesak, in Saka 712."

Pandita Parákrama Báhu reigned at Dambadeniya from 1267–1301 A.D., Bhuvaneka Báhu I. from 1303–1314. The *Mahawansa* and other annals make no mention of this episode in the history of the déwálés at Dondra, Alutnuwara, Hanguranketa, and Kandy.

[2] The story is given in a favourite local ditty, *Gala-kepu Hella*, in which the beauties of Alutnuwara, and the virtues of its patron deity, Dédimunda Bandára, are extolled. One verse runs :—

පසි දූ අළුත් නුවරට වෙස සි න් නේ
සබ දූ පුරෙක් නැත මෙදිය තසි න් නේ
එබ දූ රසස සිරිපිරි නොල සි න් නේ
කෙබඳු කලකදුක කියම් සොඳ් න් නේ

The following account of "*Gala-kepu Déwálé*" and the exorcism there practised is referred to by Mr. Ievers in his Diary:—

The chief of all Ceylon demons is *Wahala Bandára Deviyó*, or, as he is more commonly termed, *Wahala Deviyó*. His principal temple, called *Gala-kepu Déwálé*, is at Aḷutnuwara, a village about 11 miles from Kandy on the road to Colombo. This temple is believed by all demon-worshippers to have been built in a remarkable manner; and the circumstance is often mentioned, as one of the proofs of the authority which the *Dewatáwa* is supposed to exercise over his subjects, the demons. It is said that the demon chief, a long time ago, wishing to have a new temple constructed and consecrated to him, in place of the old one, in which his service had till then been performed, ordered some thousands of his subject demons to cut and smooth down a rock, which was some 700 or 800 ft. high, so as to fit it for the site of the intended building. They were, however, to use no other tools than the common jungle canes called *wé-vel*, with which they were to rub the rock, till by mere friction it should be reduced to the desired level. The demons engaged in the work were, no doubt, those who, having violated his laws, were then undergoing the sentence of hard labour. They, however, succeeded in executing the work in the manner directed in the course of a single night, and hence the name *Gala-kepu Déwálé* ("rock-cut shrine").

Pilgrims from every part of the Island repair to this temple during all seasons of the year, hoping to get relief from some demon influence, with which they suppose themselves to be afflicted, and which appears to them to be irremovable by any other means. This is especially the case with those persons, most frequently women, who are supposed to be possessed by a demon. Dancing, singing, and shouting without cause, trembling and shaking of the limbs, or frequent and prolonged fainting fits are considered the most ordinary symptoms of possession by a demon. Some women, when under this imaginary influence, attempt to run away from their homes, often using foul language, and sometimes biting and tearing their hair and flesh. The fit does not generally last more than an hour at a time; sometimes one fit succeeds another at short intervals; sometimes it comes upon the woman only on Saturdays and Wednesdays, or once in three or four months; but always invariably during the performance of any demon ceremony.

On these occasions temporary relief is obtained by the incantations of the *Kattádayá*; but when it appears that no incantations can effect a permanent cure, the only remaining remedy is to go to *Gala-kepu Déwálé*, where the following scene takes place. When the woman is within two or three miles of the temple, the demon influence is supposed to come on her, and she walks in a wild, hurried, desperate manner towards the temple. When in this mood no one can stop her; if any attempt it, she will tear herself to pieces rather than be stopped. She walks faster and faster, as she comes nearer and nearer to the holy place, until at last, on reaching it, she either creeps into a corner and sits there, crying and trembling, or remains quite speechless and senseless, as if overpowered by extreme fear, until the *Kapuwa* begins the exorcism. Sometimes she walks to the temple very quietly without any apparent influence of the demon on her, and that influence seems to come upon her only when the exorcism begins.

The principal room of the temple is partitioned off by curtains into three divisions, the middle one of which is the *sanctum sanctorum* of the god, as the demon chief is generally called. The *Kapuwa* stands outside the outermost curtain with the woman opposite to him. After the offerings of money, betel leaves, and silver ornaments[1] have been devoutly and ceremoniously laid in a sort of small box opposite to the *Kapuwa*, he tells the god, as if he were actually sitting behind the curtain at the time, in a loud and conversational tone, and not in the singing ornamental style of invocations made to other gods and demons, that —— (the woman) has come all the way from —— (the village) ——, situated in —— (the kóralé or district) to this temple for the purpose of complaining to his godship of a certain demon or demons, who have been afflicting her for the last —— years; that she has made certain offerings to the temple, and that she prays most humbly that his godship may be graciously pleased to exorcise the demon, and order him never to molest her again. In this way he makes a long speech, during which the woman continues trembling and shaking in the most violent manner, sometimes uttering loud shouts. Presently the *Kapuwa* puts to her the question, "Wilt thou, demon, quit this woman instantly, or shall I punish thee for thy impudence?" To this she sometimes replies, still trembling and shaking as before, "Yes, I will leave her for ever;" but more generally she at first refuses; when this happens, the *Kapuwa* grasps in his right hand a good stout cane and beats her most mercilessly, repeating at the same time his question and threats. At last, after many blows have been inflicted, the woman replies "Yes, I will leave her this instant;" she then ceases to tremble and shake, and soon recovers her reason, if indeed she had ever lost it. So she and her friends return home congratulating themselves on the happy result of their journey—a result which is invariably the same in the case of every pilgrim to the temple.

We know thirty or forty women who have made this pilgrimage, only two of whom have ever again shown any symptoms of the return of demon possession. It is said that some thirty or forty years ago, especially during the time of the Kandyan Kings, four bundles of canes were left at the temple by the *Kapuwa* every evening before he returned home; that during the night loud shouts and cries and wailings were heard proceeding from the temple, and that the next morning, instead of bundles of canes, there were only small bits of them found dispersed here and there in the premises, as if the canes had been broken in flogging disobedient demons.

[*Extract from Diary of Mr. R. W. Ievers dated August* 14, 1884.]

Here is an ancient déwálé, not recorded by whom built, one of the most celebrated shrines in Ceylon,—that of Wahala Baṇḍára Deviyó, chief of the demons of Ceylon. The déwálé is called *Gala-kepu*. The legend has it that the demon ordered some 1,000 subject demons to cut down smooth a rock 700 ft. high with *vé-wel* (rattan thorny creeper), which was done in a night; hence the name. People come here from all parts of the Island to be freed from demon influence. As a very full and interesting account of demon worship and the ceremonies at Aḷutnuwara is given in J. R. A. S. 1862, p. 41,[2] I need say no more on this subject. The endowments are appropriated by the Basnayaka Nilamé of Kandy Maha Déwalé. The register value of the service is Rs. 1,571·05.

[*Extract from Diary of Mr. F. H. Price dated April* 6, 1886.]

Late in the afternoon walked with the Raṭémahatmayá to Aḷutnuwara Déwálé (affiliated to the Kandy Maha Déwálé), a shrine of much renown and very rich. As usual the revenues of the temple do not appear to be spent upon the building.

Attapitiya.—Between 1816 and 1834, a military post, and the station of the Accredited Agent of Government for the Four Kóralés, the officer in command of the detachment quartered there. The cantonment (nominally placed at Attápitiya, but actually within the limits of Pallé Pamunuwa village) was better known as "Fort King," from the circumstance of Captain King having planned and superintended the erection of the regular redoubt about 1817. It stood advantageously upon the high right bank of the Mahá-oya, above the ferry, where the old Kandyan path from Arandara to Balana crosses.

The outlines of the escarpment are still fairly defined, and a portion of the fort wall remains intact. The Durayá of the village has purchased the site and converted it into a plantain garden.

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[1] One of these ornaments is often a *karaṇḍuva*, or conical box resembling a dágaba, made of silver, and intended as a sort of shrine or receptacle for some holy relic. A silver arrow-head and an image, made of beaten plate of silver, of about two inches in height, intended to represent the person suffering from the demon influence, are also sometimes added to the other offerings. The money offered to a god or demon is always called *pandura*, which means "ransom money."

[2] A clerical error for Journal R. A. S. (C.B.), 1865-66, pp. 39-43.

The garrison strength in 1818 was 2 officers and 32 non-commissioned officers and men: in 1833, 6 all told. The Agent held court usually at Attápitiya, but occasionally went on circuit to Utuwankanda, Ballapána, and Warakápola (on the Colombo-Kandy road), where there were barracks.

After the military were withdrawn from the district in 1852 the Civil Agent shifted his headquarters, first to Utuwankanda and finally to Kégalla.

"Gordon's bridge" over the Hingula-oya was opened, with considerable ceremony, on January 28, 1822, by Colonel Tolley and Captain Gordon of the 16th Regiment, then Commandant at Fort King.

Dewanagala.—Three miles from Mávanella, on the minor road to Alpitiya, rises a forbidding bowl-shaped black rock. Unlike Sigiriya, Yápahu, or even Beligala, its sides are not quite sheer, and it is possible to reach the summit on one face at least, with comparative ease. The striking feature of Dewanagala is its repelling bareness, as though the rock had been blasted by fire or smitten with a curse, whilst all round, hill and field alike, smile under vegetation. The native derivation, *Dewana-gala*, "the second rock," that is, second to Batalégala, "the yam-rock," (better known to Europeans as "the Bible rock.") has something to be said for it, inasmuch as from the Kadugannáwa range of hills, Dewanagala forms a marked frowning object in the view with Batalégala towering immediately behind.

Ascending direct from the road—the shortest path up—some 100 roughly placed stone steps end at the naked rock rising from here nearly perpendicularly. Ninety steps—mere catches, 1 ft. by 4 in.—cut ladder-like, but with no hand-rail or other aid, require a cool head and steady hold until the shelving rock is gained. From this point the rock, perfectly barren, except for a few stunted trees and shrubs and scantily trailing plants struggling for existence, runs upwards in acres of modulated gradation. The summit reached, a lovely picture unfolds itself, on the one hand Alagalla[1] and the whole range Mottana, Balana, Dekinda, Bellankada, Alpitiya, Selava, and Rahala-gala, separating the Four Kóralés from the Central Province; on the other, Ambalakanda, Nárangalla, Elangipitiya, backed by the Dolosbágé range, the majestic Batalégala,[1] with burly Urákanda, and the lesser rolling hills of the country between. No matter where the eye turns, whether on patches of forest and chena, or stretches of paddy field—here emerald, there sober yellow or darker brown—the scene when viewed under the rich glory of an afternoon sun "beggars description."

A flat space of about 60 yards by 30 at the summit of the rock has probably been further levelled by art, and here stands the viháré and dágaba, relieved by a few temple trees.

On the further edge above the easier descent, upon the opposite side, are the remains of a massive stone building, called the "*Parana* (old) *Viháré*." This is built out of twelve horizontal courses of squared stone blocks varying in size, some 4 ft. by 2 ft. 6 in. by 1 ft. 6 in., fitted together without mortar binding, but adjusted so as to present a smooth surface inside and out, with a lintel slab spanning the single doorway. Inside are three monolith pillars, two 11 ft. 5 in. by 1 ft. 5 in. (one of which is prone), and a central shaft tapering upwards and running to a height of 15 ft. The building was never completed—at least there are no traces of a roof—but the presence of the tall central pillar would go to show that the intention was not to leave it hypœthral. It measures 32 ft. 5 in. by 21 ft. 4 in., and round the exterior 4 ft. from the rock's surface, is carried a slightly projecting stone ledge by way of ornament. A few rectangular octagonal stone pillars, 8 ft. 4 in. by 8 in. (two still upright), before the doorway, belonged to a *mandapa* porch.

Close by is an old dágaba, 48 ft. in circumference, springing from a square platform, 51 ft. 4 in. square, revetted with a wall of evenly-dressed stones. The plaster coating has to a great extent pealed off, leaving the brickwork exposed. Part of the tee and the entire *kot* have broken away.

The present viháré is a modern tiled building of brick and clay, 35 ft. 5 in. by 16 ft. 4 in., unplastered and ugly. Into the outer wall have been fitted the wooden doorframes and double-winged doors taken from an older viháré. The door on the east side, which is much weather-worn, is panelled in six elongated compartments containing figures of dancers and animals, bevelled in lotus-petal pattern and framed by tiny pitting and wide border of lotuses.

Inside the building, among the lumber underneath the viháré (type No. 2 on stone supports), were stored the solid wings of another door of the former viháré and the left jamb of its frame, both of which white ants have commenced to attack. The carving of the borders is exceedingly delicate. The framework of the panels is in high relief, the ten panels themselves being plain. The outer borders, upper and lower, are carved in the universal foliage scroll with inner bevelled edges of *palá peti*: the centre border (overlapping the right side plank so as to hide the line of junction when the door is closed) has a perpendicular band of tiny *nári-latá*. The door swung on tenons in a socketed sill and lintel. The carving of the jamb is equally tasteful. Behind an outer beading and inner splayed edge of lotus petals runs a long narrow panel with gracefully intertwined double scroll of creeper—separating four figures, all different from each other. A space half moulded, half panelled, in flower design, intervenes between it and the base panel, in which is placed besides a tree an elephant with head and right forefoot raised, and curled trunk. The disappearance of the fellow jamb, lintel, and sill are much to be regretted, as the doorframe is perhaps as fine a specimen of chaste native wood carving as is to be found in the district.[2]

The viháré proper, 6 ft. 8 in. by 4 ft. 5 in., is entered by a door, of which the carved frame merits almost equal admiration. The general design—the flowing foliage pattern with an edging of lotus petal—is perfectly executed, whilst the base panels display a happy combination of the grotesque and tasteful. Flowers on stalks and foliage surround an acrobatic device of five women, three seated one above the other, the lowest on an *ásanaya*, whilst the fourth and fifth help to steady them by bending outwards whilst holding on to the topmost figure with their hands, and the lowest with their feet. The sill has a *hansa* on either side and a lotus in the centre. Within the viháré are three images of Buddha, one seated, two standing; the sedent Buddha, 3 ft. 10 in. by 3 ft. 8 in., red-robed, under an old *makara-torana*, 8 ft. 7 in. by 7 ft. 3 in., ornamented with a central acutely-pointed lotus and five *ná* flowers on the arch, all white. The *makaras* have lions' faces. There are no dwarfs or other supporters, but the usual pair of *chámarayó* on either side, and twelve *deviyó* above.

About 60 yards from the building, on a lower level facing Kadugannáwa, is carved on a flat rock within a frame of lines and lotus petal, a large *Srí-patula* enclosing a smaller one, 4 ft. 4 in. by

[1] Alagalla, anciently known as *Chittra-parvata*; Batalégala, as *Aluvakanda-parvata*.
[2] The door jamb and wings are now in the Colombo Museum.

1 ft. 8 in. (on which the thiry-two *magul lakuṇu*, or sacred marks, are cut), together with twelve dágabas, two bó-trees, a *toraṇa*, and large and small lotuses or *nú* flowers. The toes of the smaller "sacred foot" are separated from the large *paṭula* by two specially large lotuses. The carving is shallow, and the design can now only be worked out with difficulty.

A few fathoms off, where the rock begins to slope, is cut the more modern of the two rock *sannas*. It is a grant by Vimala Dharmma Súryya (more probably the I., 1592–1604) to the incumbent priest of the time.

Near the viháré, the *gaḷaḍḍá* (stone mason) has recorded his name and village on the rock.

The descent to Uḍa-pamunuwa is by a series of 550 foot-holds, similar to, but less deeply cut, than those on the other side, as the face of the rock here falls far less steeply. At the bottom is the second inscription much worn, except five or six lines. It is of the style of the Dambulla slab inscription, and of the reign of Parákrama Báhu I. To this time we may probably assign the old stone viháré. Originally styled *Isurumuni páya*, endowed by Parákrama Báhu in the twelfth century, again favoured in the sixteenth century, Dewanagala benefited finally by royal notice under Kirti Srí Rája Sinha (1747–78. A.D.).[1]

[*Extract from Diary of Mr. R. W. Ievers dated August* 27, 1884.]

Walked in the morning to Dewanagala. Curious rock and shrines. Ancient stone-cut viháré in ruins. A fine *gal sannasa*, quite legible. I came here to take a press of the other rock inscription which has been hitherto undeciphered. The experiment after Dr. Burgers's process was a total failure, as the paper used was too thick.

[*Extract from Diary of Mr. F. H. Price dated April* 6, 1886.]

Walked to Dewangala Viháré. This viháré is situated on the top of an isolated and high hill, consisting chiefly of bare rock. The approach is by innumerable steps cut in the gneiss formation. The temple is ancient, and large numbers of pilgrims come here, but though well endowed it is miserably conserved, and so I told the old priest, the Raṭémahatmayá agreeing with me. Close by are remains of a still older viháré, said to have been erected by Vimala Dharma Suriya (1701 A.D., *circa*) and two monolithic pillars, one only of which is standing. I told the priest to put the precincts in better order before my next visit, to which order he gave a ready (and I fear insincere) assent. A fine view from here. There are two rock *sannas* on Dewanagala, both said to have been copied by Dr. Goldschmidt.

Edanduwawa.—The village Édaṇḍuwáwa lies of the minor road to Alpitiya from Mavaṇella. It is famous in local history from having furnished the only *female* Disáwa of the Four Kóralés—or perhaps of any district. "Édaṇḍuwáwa wallawwa" was among the chiefest of "the eighteen" which have acquired note in the Kégalla District.

In former times there were two rival families, skilled fighters with sword and shield—the one called *Sudaliyé haramakkarayó*, the other *Máraliyé haramakkarayó*. They were also styled *Pannikkirálla*. It was customary for the men of these two gladiatorial families to be matched to fight in the presence of the king—a *spectaculum* known as *Aṇgamé-koṭugannawá*. In Edaṇḍuwáwa was a house of Máraliyé fighters. Once the king had ordered one of the family to proceed to Kandy to fight with a Sudaliyé Pannikkirála. As the man had no expectation of returning, he impressed on his wife, then *enceinte*, to teach the heriditary art of fighting to the child, whether male or female, she would bear. Then he went to his death, and his widow bore a girl. After the child grew up some traders from Mallawa-désa happened to visit this village and lodged in the woman's house. When they learnt what had befallen the Pannikkirála, they took away the girl promising to teach her their manner of fighting. The girl lived with the family of a *lanista*, who carefully trained her until she became thoroughly proficient in the art of fence. Then she returned to this Island, and going before the king in man's disguise said, that she was prepared to fight with sword and buckler against any man of Sudaliyé family. Accordingly the king gave orders for a single combat. The girl having been taught to fight in a pit, one seven fathoms deep was dug: the combatants entered it and fought to the death. The *Sudaliyé haramakkarayá* was killed. After that the girl put on female dress and presented herself to the astonished king, who inquired concerning her history. On learning it the king was so well pleased, that he gave her five elephants, lands, &c., and, moreover, appointed her Disáwa of the Four Kóralés, permitting her to live at Edaṇḍuwáwa.

From that time it is said, the term "*Disámahatmayá*" has been applied to the Disáwa and (now-a-days) to the Raṭémahatmayá in lieu of the former name "*Disálálahámi*."

The descendants of the female Disáwa of Édaṇḍuwáwa have all died out, but the lands which were gifted to her passed through different hands to Molligoḍa Adigár. The garden on which the Édaṇḍuwáwa *wallawwa* stood is still known as *Wallawwé-watta*. A son of the female Disámahatmayá became Disáwa during the reign of Rája Siṇha II. He was called Pannikka Disáwa, was no mean swordsman, and fought for the king in several battles.

Gallella.—An old viháré (included in the "Viháré Asna" list), situated between Dewanagala and Aḷutnuwara. There was an old dágaba, now fallen, on a double-stepped terrace, the upper 13 ft. 6 in. square, the lower 27 ft. The original stone *kot* or pinnacle into two pieces, with tenon and mortice, lie amid the *débris*. The larger piece is 2 ft. in height with eighteen rings diminishing in size, 4 ft. 10 in. in circumference round the bottom, and 2 ft. 4 in. at the junction with the upper piece, which is 9 in. in height. There is a *Pattini Déwále* in the village in better preservation than most.

Ganetenna.—A village, about the 59th milepost, where the ascent, terminating at Kaḍugannáwa. commences on the Colombo-Kandy road. *Ganéṭenna*, "the place of the priests," received its name, traditionally from one of Rája Siṇha I.'s acts of inhumanity. After Rája Siṇha had murdered his father and succeeded to the throne, in a fit of repentance he collected a large number of priests and inquired from them how best to atone for his crime. The priests, in accordance with Buddhist precept, declared that a patricide cannot escape hell. This decision being distasteful, the king summoned some Fakirs (Aṇḍi) and asked their opinion. They unanimously asserted that the crime was not inexpiable, provided the king followed their behests. This eased his scruples, if not his conscience. The king accordingly convened a large assemblage of priests at Ganetenna. Then ordering pits to be dug he caused them to be buried up to their necks, and had their heads literally ploughed off. After this the king collected all the sacred books and burnt them. He further empowered the Aṇḍi to take the offerings and profits of Śrípáda (Adam's Peak), and at their pressure, to cover a multitude of sins, commenced the Beṛeṇḍi Kóvil at Sitáwaka.

Ganné Pattuwa.

Ganné (contracted from *Gan-navaya*) Pattuwa consists of two *Árachchi wasam* of "nine villages;" whence the name. It lies at the extreme north-east corner of the district running up to Kaḍugannáwa.

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[1] *Mahávaṇsa*, C., 234–5 (English translation, 1889, Part II., p. 371).

Anwarama.—This cave viháré has a surrounding verandah, 44 ft. by 25., and comprises two rooms: outer 10 ft. by 19 ft.; inner 30 ft. by 19 ft. Images: a recumbent Buddha 17 ft. in length by 5 ft. to shoulder; near back wall a seated Buddha, 6 ft. high by 5 ft. across knees; two other seated Buddhas, each 4 ft. by 3 ft.: two erect Buddhas, 8 ft. high; and an image of Vishnu, 7 ft. 6 in. All the Buddhas are yellow-robed. Painting: back wall thirteen Rahats; side walls, worshippers and *liyavel*; on roof (which is 10 ft. from ground), *Mára yuddha* and creeper ornamentation. Round the outer walls of the viháré, images of the twenty-four Buddhas, 5 ft. 6 in. in height, from whom Gautama obtained *vivaraṇaya*. At the sides of the doorway images of *Maurí Duṛiya Rája*, 4 ft. high. Against the wall of the other room a figure of Dedimunda Bandára. Over the three doorways are *makara-toran* (10 ft. by 8 ft.) supported by dwarfs, and at sides *doraṭupálas* and lions. The erection of this viháré is attributed to Molligoḍa, first Adigár.

[*Extract from Diary of Mr. F. H. Price dated June* 6, 1888.]

Paid a visit to the priest of Anwárama Viháré founded by Molligoḍa Adigár at the beginning of the century. Went over the temple, about which there is nothing remarkable.

Hinatipone.—A small viháré, type No. 2, built by Kudá Ellewattarála and villagers about 100 years ago. Verandah, 38 ft. by 20 ft.; viháré, 16 ft. by 10 ft. by 7 ft. high. Images: a seated Buddha, 4 ft. 6 in. by 4 ft.; another 2 ft. by 1 ft. 6 in. The walls are covered with painting of the *súvisi-vivaraṇaya* and the roof with lotuses. *Doraṭupálas*, 4 ft. high, at doors.

Hungampola.—A new and spacious viháré is being built by the villagers to replace the old viháré. This type, No. 2, is only 12 ft. by 6 ft., and contains a single standing image of Buddha, 4 ft. high. The roof is unpainted, but walls have Rahats.

Makadawara.—The site of the old viháré (named in the "Viháré Asna") is now under jungle. The walls and roof have partially fallen, and the viháré has been abandoned since a brass image was stolen from it. The villagers have constructed a new viháré under a cave 24 ft. broad by 14 ft. in depth, with a portico 7 ft. wide on four pillars. The images are: a sleeping Buddha, 20 ft. by 5 ft. to shoulder; a seated Buddha, 3 ft. by 2 ft., under an 8-ft. *makara-toraṇa*. The roof is painted with *súvisi-vivaraṇaya* and lotuses; the side walls with Mára's war and a figure of Vishṇu. Outside the door are *doraṭupálas*, 7 ft. high.

Malwatta.—Viháré, 20 ft. by 10 ft. by 8 ft., with verandah 28 ft. by 16 ft., on sixteen stone piers (type No. 2). Images: one seated Buddha, 5 ft. by 3½ ft.; three standing Buddhas, height 6 ft. each. On the walls Rahats and creepers and Vishṇu, all painted; on the roof *súvisi-vivaraṇaya*. Without *makara-toraṇa* and *doraṭupálas*, 6 ft. tall.

Mawela.—Cave temple, type No. 1. There are two separate buildings in the cave. In one is only a dágaba, in height 19 ft. by 8 ft. 6 in., circumference built on a square platform, 11 ft. 6 in. On four sides of the dágaba are *makara-toran* with a seated Buddha under each, 4 ft. by 2 ft. The arches are supported by dwarfs. This building is 56 ft. in length by 25 ft. broad. The other building, about 25 yards away, is the viháré proper. The only image is a large sleeping Buddha of 36 ft. in length, and to left shoulder 8 ft.; head 5 ft. by 4½ ft.; robe, yellow. The roof, 11 ft. in height, is painted with lotuses and *súvisi-vivaraṇaya*. On the inner face of front wall twenty-four Rahat priests; on the side wall an 8-ft. figure of Vishṇu. The length of the building under the cave is 44 ft. 6 in., breadth 16 ft. 16 in. The viháré and dágaba are said to have been built in the reign of Śrí Parákrama Báhu VI. Near is an old bó-tree on an ordinary *maḷuwa*.

4.—PARAṆAKÚRU KORALÉ.

Paraṇakúru Kóralé comprises three Pattu:—Tunpaláta, Mávata, and Kanduaha—the two latter in Kandyan times a distinct division, known as *Handapándunu Kóralé*.

Tunpaláta Pattuwa.

"The pattuwa of three (registration) divisions" (viz., Ganhata, Maha, and Kumbalgam palátas) touches Galboḍa Kóralé on the north, the Central Province on the east, Lower Bulatgama on the south, and the other two Pattu on the west.

Arama.—An ancient viháré, lying beneath Rahala-gala, and placed by the "Viháré Asna" in the same bunch with Seḷawa and Meḍaliya temples. The viháré is being restored in modern style. All the images are more or less damaged. A standing Buddha, whose feet and hands have lost their clay coating, leaving the wooden core exposed, still shows more than usual care in its modelling and a calm, if somewhat somnolent, face.

Flanking the steps are two angular *eṭ-hondaval* balustrades groved and finished with lotus bosses at the top.

The viháré dates traditionally from the time of Waṭṭagámini, and owns a *tuḍupoṭa* grant dated Saka 999 (1077 A.D.), which relates the particulars of its building and endowment:—

In the 999th year of Sakka[1] this site obtained the name *Arahantá-bhúmiya* on account of several ignorant priests having been taught and converted to Rahatship by the great Rahat priests who lived here in ancient times. The overlord Valagam Báhu, king of this Island, being rejoiced thereat, had a storied building (*demál-páyak*) erected at this holy site, and assembled princes, sub-kings, prime ministers, chief officers, and a great number of pious and good men from Paraṇakúruwa. On this sacred ground called *Arahantá-bhúmiya*, beautfied by hill and rock caves, and formerly under forest, in which many Rahats dwelt, and situated close to the Maha-oya, (the king) caused to be built a *Demál-páya*, and on the full moon day in the month of Vesak had planted a Śrí-maha-Bó, and in three different places relics of Buddha deposited, and a dágaba, of about 7 cubits in height, built and painted magnificently. Further, in the chamber on the ground floor there were made an image of a Buddha seated on a *wajjrásana*, and round it the images of the gods Sakra, Bráhama, and Nátha, with the images of four other Buddhas tastefully painted. In the upper storey were placed four images of Buddha and a gold *karaṇḍuwa* containing relics of Buddha, beautifully painted and decorated with all kinds of gems. The great king Valagam Báhu of the Solar race, descended from Mahasammata, caused to be built on the sacred ground *Demalpáya*, *Dhátu-chaitiya*, *Bódhi chaitiya*, *Pusphárámaya*, *Phalárámaya*, *Saṇgháramaya*, and dedicated them by the name of *Arama*, signifying *Arahantá-bhúmiya*, and spent 30,000 fanams, and endowed it with [many fields, chenas, and gardens].

Skirting the Rahala-gala range towards Seḷawa at Kalalpiṭiya, in thick lantana jungle, is the site of an old viháré *maḷuwa* with bó and *ná* trees. The steps, a platform with four short stone

[1] Certainly not the ordinary *Saka Varsha* in vogue in Ceylon; for Saka 999 = 1077 A.D.: Valagam Báhu, B.C. 89-77.

pillars, 3 ft. in length, and a large earthenware alms-bowl, 2 ft. 2 in. across mouth by 2 ft. deep, are the only relics of the past, which connects the place with some legendary story of a queen.

Berawila.—Rode to Berawila in afternoon, 14 miles. There is a curious little dewálé sacred to Kanda Deviyó in the rock of Mátale. In the inner chamber are hundreds of old arrows, knives, swords, and other offerings made by worshippers at this shrine, generally known as Berawila Kóvil. The door is never locked, and the Kapuiala lives a mile away, but none of these relics are ever disturbed, which says something for the honesty or superstition of the many coolies and other immigrants who live on the estate of Berawila. [*Extract from the Diary of Mr. F. H. Price dated November* 27, 1886.]

Dippitiya.—The old name of this viháré was *Rájagiri-mal-páya.* It is situated about a mile from Máwatugoda on high ground adjoining the minor road, and of type No. 2, raised on stone piers, with a balcony round and tiled porch in front. Dimensions of viháré, 16 ft. by 9 ft. and 8 ft. 4 in. in height to its horizontal roof. Images: seated Buddha under *makara-toraṇa* and a standing Buddha on either side, all red robed. The ornamentation of the *toraṇa* is in lotus rosets. Painting (on side walls chiefly) old; seated Buddhas with worshippers.

The carving of the wooden doortrame, 7 ft. by 4 ft., is unusually elaborate. The outer band is a single trial throwing off alternately a flower and a leaf which curls back over the stem; then a band of fine platted design with beaded edges; inside a bold bevelling of lotus petals with double *liya-pot;* finally a plain inner framing. This renders the doorposts and lintel extra wide. The two panels at bottom stretch the full width, and have on them, carved in sunk relief, profile elephants, barrel-bodied, carrying mahoots with goads. The different bands of carving run as usual up the jambs and along the lintel. The adoption of the exceptionally high design—*dévas* seated superposed two above a third—for the central ornament (restricted at Dewanagala to the jamb panels) has necessitated a second lintel, finished at its ends with oblong panels, each bearing the *Bhéruṇḍa-paksha* and foliage.

On a platform, 27 ft. square, is a ruined dágaba, and lying near a large offering slab, 8 ft. by 3 ft. 5 in. Towards the back of the viháré a doubly-stepped bó-maḷuwa with 3 ft. arched altars in centre of lower terrace.

At the foot of the steps to the road are two stone guard-stones carved with figures, which may be the goddess *Polova-máhi-kántáva*, as the arms are raised above the head.

Gevilipitiya.—Within two miles of Máwatugoḍa and a quarter of a mile from the minor road is the chief *kuppáyama*, or hamlet, of the few Roḍi left in the district. They have been here since Kandyan times, as well as at Máwána and Kalwána. The Gevilipitiya *kuppáyama* consists of three houses, gable-roofed and straw-thatched, inhabited by a small colony. The names of the community, as taken down at the *kuppáyama*, are sufficiently out of the common to quote:—men. Kiri-baṇḍiyá (the *Huláváliyá*, or headman), Rattran-bilindá, Kiri-sáḍuvá, Kirihaṭaná, Pettá (a lad); women, Swarnawalli, Kirisẹpawalli (two), Ayasanwalli, Beranganwalli, Trividaratnawalli, Sunétrawalli, Sirinámawalli. The *Huláváliyá* and his brother Bilindá are both (specially the former) fine specimens of Kandyans physically speaking—tall, upright, with sharply-cut handsome features, and venerable beards. In general appearance and looks the women, without exception, fall far short of ordinary Kandyan women, and are of darker complexion. The general build of the houses bespeaks a social advance which, albeit, the philanthropist would welcome, is viewed by their higher caste neighbours and every old headman—*laudator temporis acti*—with outspoken regret. The *Huláváliyá* has even acquired lands near the *kuppáyama*, but to his credit be it said the little colony bears a good name for peaceableness and order.[1]

The Roḍi of the Four Kóralés belong to the *Nahallé-péruwa*, and admit their inferiority to the *Ratnawalli-péruwa.*

Their verion of the legend of "the golden image that bled" is as follows:—

A man named Kaliṅguwá, of Gẹvilipiṭiya, a member of a Gamagé family, stole the golden image of Buddha which had come soaring through the air by *irddiya* from *Rakkaṇḍu-desa* in India to Uḍuwa Viháré in Páta Bulatgama. The man cut off one of its little fingers to get some jewellery made. Immediately blood began to spirt from the finger. Unable to stop the bleeding, Kaliṅguwá took the image and put it into a well: whereupon the water of the well became a pool of blood. Alarmed at this he returned to his house, climbed into the loft, and hid himself under the paddy. When the priest and villagers found that the temple had been robbed of its golden image information was at once carried to the king, and search ordered to be made for it. By accident some persons engaged in the search happened to pass the house of Kaliṅguwá at Gẹvilipiṭiya, and on questioning his son, a child, who stood at the door, learnt that the image had been put into the well. Thereupon the men went and examined the well, and were horror struck to see the water turned to blood. After taking out the image they arrested Kaliṅguwá and haled him before the king, who ordered him to put to death, his property to be confiscated, and his wife given over to the Roḍi. Even since that time her descendants have been called the *Nahallé-péruwa Róḍi*

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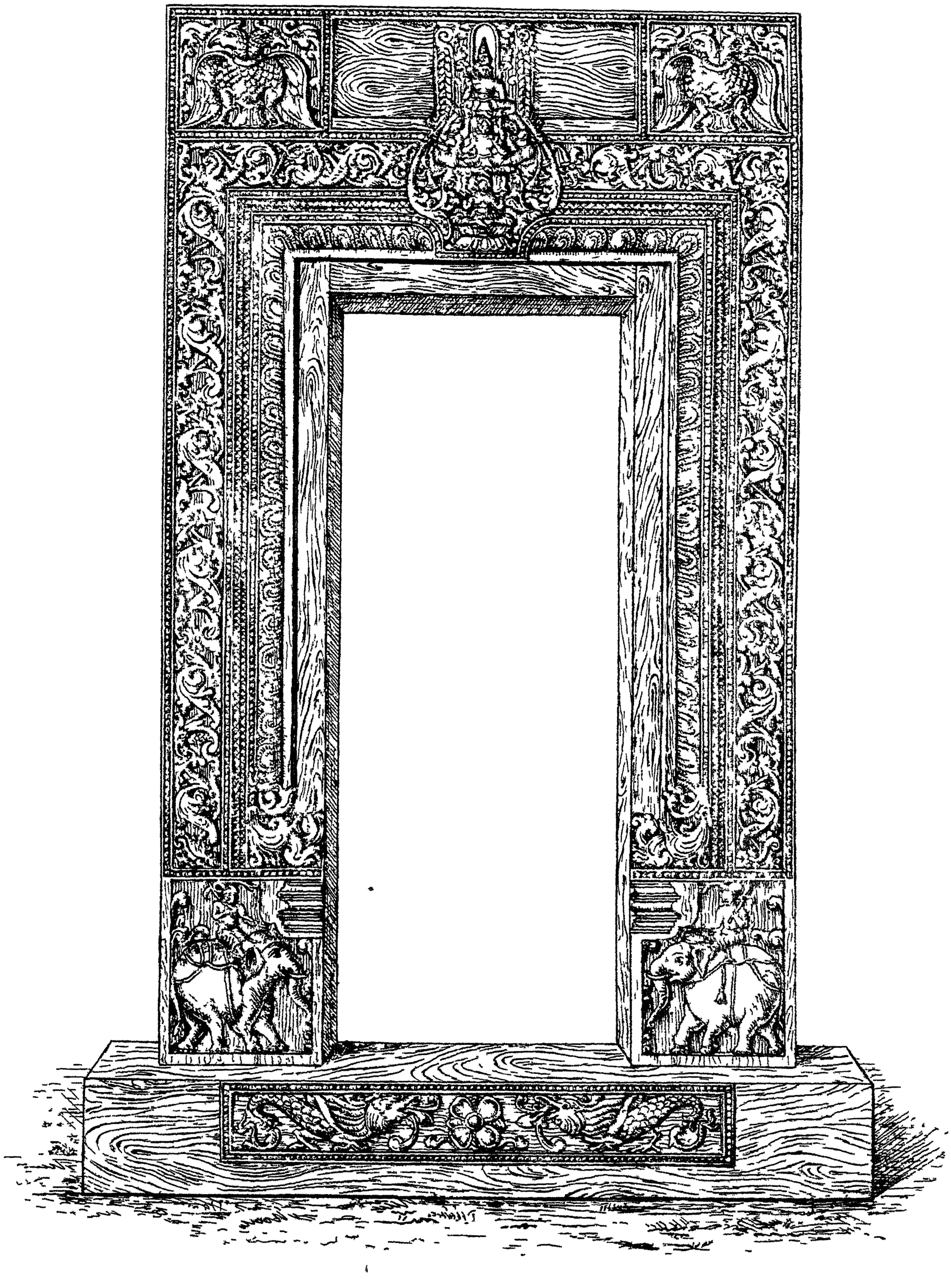
The following notice of the Róḍi at the commencement of the present century is extracted from Sir John D'Oyly's "Constitution of the Kandyan Kingdom":—

Ampiṭiya Gamagedara Kóralé Arachchiya states that the Róḍi have *kuppáyam*, or hamlets, at Kuragandeniya in Dumbara, where they possess about 16 lahas' extent of a paddy field, and high ground about 12 lahas kurakkan sowing extent; at Koskoṭé in Hárispattu, where they have about 15 lahas of paddy land and 8 lahas of high ground; at Uḍugalpiṭiya in Yaṭinuwara; at Ganẹṭenna, Gẹvilipiṭiya, Máwáné, and Kálwáné in Four Kóralés. They have six *kuppáyam* in Uva, two (or more) in Máṭalé. They are more numerous in the Province of Sabaragamuwa and Seven Kóralés, and have two *kuppáyam* in Walapané. Of those of the Uḍaraṭa, the Róḍi of Kuragandeniya and Koskoṭé are under the control of the first Adigár, and those of Uḍugalpiṭiya under the second. In short, the Róḍi of this Kandyan country, which comprises Seven Kóralés, &c., are under the control of the first, and those dwelling in the other part under the control of the second Adigár.

That in ancient times and until the reign of Rája Siṅha there was only one Adigárship, and throughout that space of time there were only four Róḍi families in the Uḍaraṭa, viz., two at Kuragandeniya in Dumbara, one at Koskoṭé in Hárispattu, and one at Uḍugalpiṭiya in Yaṭinuwara. Their duty was then to furnish every year whips [*kasa*] for the Adigár's use or tassels made of *niyanda* [and *haṅa* fibres] to be appended to flags and banners, and rope thongs [*varú-madu*] for catching elephants.

That when a second Adigár was appointed in the reign of Rája Siṅha by the style of Uḍa-gampahé, and the same service were continued, the Hiragé Kankánamas had the authority of appointing one of the *Ṛẹkawal* people to be *Huláváliyá* over the Róḍi, and this *Huláváliyá* appointed a *Gasmandá* from amongst the Róḍi under his authority.

[1] Two photographs were taken of the Gẹvilipiṭiya *kuppáyama* and its inmates.



WOODEN DOOR-FRAME

OF

DIPPAṬṬIYA VIHÁRÉ

PARANAKÚRU KÓRALÉ.

SCALE 1 FOOT TO AN INCH

Photo Lith S G O Colombo No 58/03.

The *Gasmandá* is so-called from the large rope or cable made of thongs which the *Gasmanda* furnishes for the service of catching elephants. It is the largest kind of rope used at the said service (*gaha*, "tree," and *manda*, noose"). The other Róḍi belonging to his *kuppáyama* only furnish the smaller ropes. They were formerly allowed to have but one slanting roof for each hut, and only a cadjan screen with a hide on it for a door. They were never allowed to cross a river in a boat, or to travel through a royal village, or to walk on the embankment of a canal in the royal fields: consequently the Róḍi of Dumbara and of Uva could have no communication with each other, and therefore those of the latter Province were chiefly under the orders and control of the Disáwa.

When a Róḍiyá was accused of robbery or cattle stealing, the *Hulárálíyá* made report thereof to the Hiragé Kankánama, who thereupon sent him to bring up the accused to the ferry on an appointed day, when not only the culprit was brought up, but all the rest of his *kuppáyama* also. The instruments of chastisement were the thorny twigs of *eramina* and hard knotty *keppetiya* sticks. The offender was sent away to another *kuppayama* to be confined in the stocks, each *kuppáyama* being furnished with these. Uḍugalpiṭiya Róḍi were thus sent to Koskoṭé.

When accused of seizing Vellála women, and of plundering villages, which they sometimes did in large numbers (like banditti), the offenders were put to death by order of the Adigár. They were confined in stocks and placed in an elephant track, where they died of starvation, unless trampled on and killed by elephants. Sometimes the criminals in such cases were destroyed by their own people, who were ordered to act as executioners.

When one or two Róḍi only were put to death, people of the same caste were employed as executioners; but when a whole Róḍi village merited destruction from being guilty of outrageous acts of robbery and plunder, and seizing of Vellála women, people of other castes surrounded the *kuppáyama* and fired upon them without discriminating sex or age, innocent or guilty, as was done once when Aṅgammana was Disáwa of Úva. The Róḍi of Paranagama were accused of having seized women from the *Raṭe* [Vellála] villages, of having committed highway robberies, &c., on which they were so chastised. Thirty were killed on the occasion: only one Róḍi of that *kuppáyama* with a few women and children escaped, having obtained sanctuary from Tallakumbura Mudiyansé. The *kuppáyama* was then set fire to and wholly destroyed.

Mr. F. H. Price has some recent notes in his official diary supplementing the above particulars.

[*Extract from Diary of October* 24, 1888.]

The otner day I had occasion to take action in a matter of dispute between some Vellála people and a Róḍiyá man. Incidently I made some notes regarding the Róḍiyá caste in addition to those recorded by Sir John D'Oyly. as follows:—

(1) Women have names peculiar to the caste; *e.g.*, Rattaranwalli. Woman generally are called *Neṭunkári* ("dancers"). The men do not bear names peculiar to the caste; *e.g.*, Dingiriya, Ukkuva, &c., may be Róḍiyás.

(2) A Róḍiyá, when addressed by people of other castes, *Uláráliyá*. The term Róḍiyá is one of extreme contempt.

(3) Róḍiyás never wear any coverings on their heads, even now—otherwise their dress is ordinary.

(4) They feed partly on the carcasses of animals which have died a natural death, and partly on the alms which they collect by begging from house to house, carrying a basket tied to a long stick. Their women earn a livelihood by dancing, juggling with *teṭi* (metal plates).

(5) Róḍiyás never miss attending *pinkamas* and festivals of all sorts, which are occasions of receiving alms. They do not enter the houses of any people, except those of their own caste, even for a night's lodging. But they are, according to the present custom, allowed to use the ambalams. They make a point of elaborately saluting every respectable person whom they meet.

(6) They themselves perform all the ceremonies connected with demon worsip which are considered necessary, and at such ceremonies none but Róḍiyás are present. In other castes the ceremonies are preformed by people not necessarily of one caste—but professional.

(7) They speak Sinhalese, but also use a vocabulary peculiar to themselves.[1]

Kehelpannala.—According to the local tradition, a Bráhmin called Divakara, with two comrades, came from India centuries ago and settled where the village of Kehelpannala has since existed. The name arose from the "huts of wild plantain leaves" the Bráhmins put up. Later, Kehelpannala is connected with the story of Danasékara, the Royal Astrologer, and the crafty and successful efforts of the inhabitants to prevent their village being declared a *gabaḍágama*.

On one occasion some of the chiefs persuaded the king to go up to Ambuluwáwa, from which the surrounding country, especially the lower districts, presented a magnificent view, chiefly with the object of showing the large tracts of fertile fields in Kehelpannala, and to get that village made a *gabaḍágama*, or royal village.

Danasekara Mudiyánse, from whom no secrets of the court could be hidden, knew the secret object of the chiefs, and sent word to the people of Kehelpannala that the king would go to Ambuluwáwa the next day. The people of Kehelpannala, with the help of the neighbouring villagers and others, busied themselves during the whole night in planting the fields, leaving out patches here and there, with different kinds of trees; and it is said that they even built some temporary huts in the middle of the fields to mar the real appearance of the large tracts of beautiful fields.

When the king was ascending the mountain, the chiefs told him that Kehelpannala was one of the most fertile villages in Paraṇa-kúruwa, and the tracts of fields in it were so large and beautiful that His Majesty could at once make out the village from the summit of the Ambuluwá-kanda without being pointed out, and therefore it would be desirable that a rich village like Kehelpannala, situated so near the capital, should be made a *gabaḍágama*.

After the king had reached the summit of the mountain His Majesty was extremely pleased with the beautiful view the country presented, but to the great disappointment of the chiefs the large tracts of rich fields in Kehelpannala, which they had praised so much, did not come to anything near the mark. In fact, the beautiful tracts of large fields were not to be seen there, as the villagers had planted a large number of trees of various kinds, and had built some houses in the middle of the fields, to give them the appearance of houses and gardens, and prevent the view of the whole tracts of large and beautiful fields which they really were.

The king therefore being unable to make out the village Kehelpannala, asked the chiefs to point it out. And after they had done so, His Majesty looked at the village and its fields for some time, and then told them that, as far as appearances went, he failed to see any great difference between the fields of Kehelpannala and those of other villages in the Kandapahala-raṭa.

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[1] Mr. Price adds thirteen words with their Sinhalese equivalents.

The ordinary songs of the Róḍi are Sinhalese with a slight smattering of jargon, purposely intended to deceive the hearers. A single stanza in "pure Róḍi" may be given as a curiosity:—

Tabalá kettinnen tabalat yappanav da
Polgalamut kettinnen polgalamut yappanav da
Aharambulut kettinnen aharambulut yappanav da
Dunumurabot kettinnen dunumurabot yappanav da.

Freely translated:—

Will you give me, will you give me, betel from the tray?
Arecanut and betel leaves, the little boon I pray:
Prithee give me, prithee give me—will you say me nay?
Lime and eke-tobacco leaf from off the betel tray.

Further information regarding the Róḍi, their customs, and peculiar "Romany Rye" is to be found in the Ceylon

On another occasion some chiefs got seven persons to take to the royal palace a large plantain bunch from a garden belonging to a certain chief of Kehelpannala, to show, from the large size of the plantain bunch, the fertility of the village, and to get it made a *gabaḍágama*.

A middle-aged man from Kehelpannala ran up to the palace in breathless haste, prostrated himself before the king, and begged His Majesty's pardon for intruding in that abrupt manner, which he said he was obliged to do simply to save His Majesty from a certain disgrace and his villagers from connecting with it.

The villager then said that some children had planted a plantain tree on the site of an old privy, and a plantain bunch from that plantain bush was just brought up to the royal palace, and it would be an act of disloyalty to conceal this fact from His Majesty.

The king, who had already seen the plantain bunch, ordered it to be brought immediately before him ; and it was soon carried and brought before His Majesty by three or four persons. But they were not the same people that had brought the plantain bunch from the village Kehelpannala.

The villager, taking advantage of this, begged His Majesty's pardon again, and humbly submitted that seven persons were made to carry the plantain bunch from the village in order to show to His Majesty, from the large size of the bunch, the fertility of the village, although it would have been easily carried by three or four persons. He said that enemies were at work, and they exaggerated the facts to get the village made a *gabaḍágama*, which, if done, most of the chiefs living there would have no other alternative but to quit the village.

The king, after listening to the man, looked at the plantain bunch again, and ordered it to be taken back and left at the very place in the village where it was brought from ; and His Majesty then caused a decree to be made to the effect that the village Kehelpannala would never be taken as *gabaḍágama* "as long as the sun and moon exist." The man returned home laughing and rejoicing, having achieved a great victory over the enemies of his village by a clever subterfuge.

It is said that the deception practised by the villagers was not discovered by the king until long afterwards, when one of the chiefs of Kehelpannala, who had risen to a high position in the court, told His Majesty about it at the suggestion of the villagers themselves.[1]

Mediliya.—Viháré, type No. 2, small. The usual images. A large ná and bó-tree testifies to the age of the temple site. This viháré figures in the "Viháré Asna" as Meḍiriya. Adjoining is a larger *Déwálé*, which is virtually abandoned owing to the Kapurála's indifference.

Moragammana.—An old temple, type No. 2, situated below Batalégala ("Bible-rock"). Dimensions of viháré : 22 ft. by 11 in. Images : three seated Buddhas, 2 ft. 6 in. by 2 ft. each. There is a dágaba, 21 ft. 6 in. in circumference, the top of which is broken, and a bó-maluwa, 18 ft. square. The present name is a corruption of *Mónará-gammana*, with which the Wákirigala legend is connected.[2]

Selawa.—One of the oldest temples of type No. 1 in the Four Kóralés. The rock under which the viháré and *gabaḍá-gé* have been built is not lofty, but makes up (like Rájalena, in Atulugam Kóralé) by its lateral capacity. Its mushroom-like shape has been taken full advantage of in the construction of the several chambers by vertical clay walls. The rock is in reality an immense detached boulder overhanging, especially on two of its sides, along which extends outside the shrines a spacious verandah, 118 ft. in length, with an average width of about 13 ft., supported on eighteen wooden pillars. The tiled roof abuts against the rock, and where the outer wall of the viháré touches the rock at the junction of the front, and side verandahs its height is 16 ft. 6 in.

The available space under the rock has been divided into four compartments, of which the two larger on the longer front form viháré.

Viháré (i.), to the left. Dimensions : 18 ft. 8 in. in length by 15 ft. 2 in. in width. Inside to the right on a platform raised 8 ft. above the ground level is a sleeping image of Buddha, 20 ft. in length. Against the back wall fronting the door is an unusually large sedent Buddha, 10 ft. by 8 ft. 6 in., on a 2 ft. 6 in. *ásanaya* below a grand *makara-toraṇa*. This arch is formed of a semi-circular roll, crowned as usual by a full face *makara* and curving down into the extending jaws of *makaras* in profile. The roll is divided into three parellel bands with a delicate white fringe on the intrados, or lower side, the outer two of similar leaf pattern, the middle band displaying seven lions, alternately yellow and white—the latter with heads reversed—meeting at a central lotus. The pilaster supporters are two white lions rampant, with bodies in semi-profile, but heads fronting. A leaf garland is painted so as to fall over the side of the chequered cushion against which the Buddha rests. Above the *makara-toraṇa* are on either side eight large and sixteen smaller *déva rúpas* moulded in the hybrid style of semi-disengagement from the background adopted in all these arches. The figure of the seated Buddha is well balanced, but in face heavy and sensual. For expansive completeness this *toraṇa* has not its equal in the district. The entire design is a copy, with some modifications, of the still finer *toran* at Gadaládeniya and Laṇkátilaka Viháré in Udunuwara. Against the left wall is a standing image of Buddha with hands raised in an animated attitude differing from the ordinary pose, but found frequently in the viháré of the North-Central Province. Also a figure of Moratoṭa Unnánse with hands joined in adoration of the recumbent Buddha opposite. Against the platform on the right is a second erect Buddha of the same size, and a smaller figure. The lofty roof is elaborately painted. Over the *makara's* head a large lotus, and towards the centre of the chamber, within double rectangular border, a fine representation of the *tun-mál-prásáda*, with Maitri Diviya Rája, the coming Buddha, seated beneath worshipped by five *dévas* on either side.

Viháré (ii.). Dimensions : 42 ft. 10 in. by 21 ft. 10 in. There are two doors to this viháré. At the back on a wide *estrade*, 2 ft. from the ground, a large recumbent Buddha, 36 ft. 6 in. by 6 ft. 10 in. to left shoulder. Against the left wall, seated and standing images of Buddha. The roof slopes gradually to 5 ft. 8 in. or less. The painting of the roof is said to be of the same age as that of the viháré, but is much worn, due to the greater dampness of this portion of the rock. On the wall is a portrait of Mígasṭenna Adigár.

On the other side of the rock are two rooms, one with a planked loft used as a *gabaḍá-gé*.

Into the outside face of the viháré front wall has been built a slab with a long inscription covering a space 10 ft. 2 in. by 4 ft. 2 in. This is the *gal-sannasa*, or stone grant in pupillary succession, made by Śrí Vikrama Rája Siṇha in 2349 A.B. (1806 A.D.) to the Anunáyaka, or Chief Priest, Moratoṭá Dharmaskhandha, who had commenced the work in 2322 A.B. (1779) and spent 18,162 on its erection and adornment.

[*Extract from Diary of Mr. F. H. Price dated April* 7, 1886.]

Sęlawa Viháré is an interesting rock temple, and is kept in better order than most others, upon which I complimented the priest.

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[1] Mr. K. J. Pohath, Mudaliyár, in *Ceylon Literary Register*, vol. III., pp. 286–7.

[2] *Vide ante*, p. 45.

MÁWATA PATTUWA.

A large Pattuwa which, with the Kanduaha Pattuwa, formed until the present century a separate major division known as "Handapándunu Kóralé."

In addition to those touched on below, it contains many places mentioned in old writings—*e.g.*, Mákuré, Alapaláwala, Dikkohopiṭiya, Ḷvunugalla, Malawiṭa, Hapuwiṭa.

Hettimulla.—Three miles down the Kégalla-Bulatkohopiṭiya road and on the old Kandyan path from Ruwanwella to Balana. As one of the minor cantonments held by the British troops in the Kégalla District after the capture of Kandy in 1815, it was occupied until at least the close of 1818. The Commandant, Lieutenant Bell of the 2nd Ceylon Regiment, operated from there in conjunction with other detachments in preventing "the Uva Rebellion" spreading into the Four Kóralés. Davy passed through Heṭṭimulla in 1817, and says of it:—

> Hettymulle, another small military post, is only five miles from Iddamalpane. All the intervening country is extremely hilly, almost mountainous, and in consequence the road is rugged, difficult, and fatiguing. The lover of nature will find remuneration for his fatigue in the beauties of the wild scenery, which are lavishly scattered over this bold romantic part of the country.

The "post" consisted of an earthwork entrenchment about 52 yards by 40 yards, the outline of which is still clearly discernible when the chena is felled as at present. The gun (now a conspicuous object on the esplanade in front of the Kégalla court-house) was removed from the path which skirts the redoubt on the north.

[*Extract from Diary of Mr. R. W. Ievers dated June* 26, 1884.]

> Prisoners employed in building a stand on esplanade [at Kégalla] to mount the old cannon abandoned in Heṭṭimulla Fort, and which I caused to be brought down here.

Kavudugama.—The temple premises lie about quarter of a mile left of the minor road from Kégalla to Bulatkohopiṭiya. The pansala and viháré, built on high ground, are approached by flights of steps.

Cave temple, type No. 1, length 18 ft., breadth 16 ft. 6 in., in highest part 10 ft. 9 in. to rock roof. Stone doorframe, 6 ft. 4 in. by 4 ft. 4 in. The cliff rises above the cave 98 ft. from the ground. Outside the viháré is a small dágaba, 20 ft. high by 11 ft. in girth. Images: seated Buddha, 4 ft. by 2 ft. 10 in., under *makara-torana*, 8 ft. 5 in. by 7 ft., of old type with *déva rupas* and *chámara* bearers; on either side the image two standing Buddhas with yellow robes, height 6 ft. 3 in.; a second seated Buddha with yellow robe, 5 ft. 6 in. by 4 ft. 8 in.; a standing Buddha against left wall, 7 ft. 5 in. in height, red-robed; against right wall Maha Kásyapa Tapasa, 5 ft. 5 in. in height, and a figure of Vishṇu, 7 ft. 8 in. Painting on roof: creepers; right wall, *súvisi-vivarana* and Rahat priests, Ḍedimuṇḍa Baṇḍára, and a priest; on left wall, Sáriyut, Mugalána, Maitri Diviya Rája, Rahat priests, bó-tree, and lotuses. The title *Rája Maha Viháré* bespeaks the former importance of the temple. There is no *sannasa*.

The origin of the village name, as that of Kavuḍáulla, is accounted for by the following folk-lore tale:—

> Once upon a time a Sinhalese king went a royal progress through his country. The people of a certain village put up a pandal at its entrance. Whilst passing under it the king is said to have vaunted thus: "Is there a monarch greater than I am!" Thereupon a crow, seated on the pandal, voided its dung upon the king and flew away. The king, enraged, gave orders to have the crow caught, but the villagers could not catch it. Then the king, thirsting for vengeance, proclaimed that any one who caught the identical crow and brought it to court would be well rewarded. The village was thereafter called *Kavuḍu-gama* ("crow-village"). The villagers were at a loss how to snare the particular crow guilty of *lèse majesté*. However, an old woman came forward and undertook to catch it after the expiration of three years. Returning home she took an infant and spread a mat in the outer verandah. Then placing the child on it she scattered boiled rice round the mat. This she continued to do daily until the crows would come and eat the rice fearlessly, and remain on the mat on which the child lay. After three years the child was able to understand the crow's talk. One day, whilst eating the rice spread as usual, two crows fell out, and one of them cawed against the other: "How dare you dispute with me; was it not I who fouled the king's head?" The noise made by the crows was heard by the old woman, who inquired of the child what they were saying. The child told her, and the beldame told it to catch the blustering crow when next it came within reach. The crow was caught without difficulty. Then the old woman took the child and the crow before the king. On the king demanding proof that it was the very crow, the woman related how it had come about that the child understood the crows' talk. The king then bade the child ask the crow whether there was any other king greater than himself. The crow, in answer, requested the king to proceed to the root of a large *muga* tree. The king went there, and at the crow's desire had it rooted up. Under it was a large slab of stone. When this was removed an immense gold ring, called *péressa*, was laid bare, which could only be pulled out by an elephant. At the crow's request the king mounted an elephant and passed through the ring set on edge. "O, king," said the crow, "was not he who wore on his finger this ring greater than thou art?" Nathless the king hardened his heart and caused the crow to be impaled *(ula-tiyanavá)* at the village, called since on that account *Kavuḍá-ulla* ("crow-impaling stake").

Kegalla.—In itself of no antiquarian interest, Kégalla possesses a few ancient traditional sites in its neighbourhood. Such are the cave-dwelling of *Wélan Tissa Kumárayá*, with its solidly built walls, *Ran-teṭi-vala*, the picturesque bathing "pool of the golden dish," and the so-called *Paraṇgi Koṭuwa* at Piṭiluma.

Kehelwatta.—An account of the temples in the Máwata Pattuwa would hardly be complete without reference to the modern, but very substantially built and well-found viháré at Kehelwatta. It is not dissimilar to Doḍantalé. Lower floor, 66 ft. by 46 ft; the viháré, 54 ft. by 33 ft. Images: a large recumbent Buddha, 29 ft. in length by 7 ft. to shoulder, behind a glass-paned screen. At its left side a seated Buddha, 7 ft. by 4 ft. 10 in.; a standing Buddha, 7 ft. 3 in. in height, against front wall; and a figure of Kataragam Deviyó, 7 ft. 5 in.; against left wall, Vishṇu, 7 ft. 4 in. Painting on front wall the *sat-satiya*, Dípaṇkara Buddha, and Rahat priests; below figures of three priests; on the roof (10 ft. 6 in. in height) lotuses. The temple was built about thirty years ago by Sumana Unnánsé and the *dáyakayó*.

Mideniya.—In this village are two temples. (i.) The old viháré under a cave, 11 ft. 8 in. by 10 ft. by 8 ft., was lately deserted by its priest, who literally left behind his *baṇa* book and robes to take unto himself a wife. Images: seated Buddha, 3 ft. by 2 ft., with two standing Buddhas, 4 ft. 5 in. in height, on either side; another standing Buddha, 6 ft. 10 in.; painted on walls *sat satiya*, Vishṇu, and Rahats. (ii.) Mídeniya new viháré; type No. 2, on wooden supports; built about twenty-five years ago by Sumaṇgala Unnánsé: contains five images of Buddha, three seated and two standing, with usual paintings.

Wattura.—An old temple, type No. 2 included in the "Viháré Asna." Verandah, 21 ft. by 13 ft.; viháré, 11 ft. 6 in. by 8 ft. 8 in. The doorframe, height 6 ft. 3 in. by 3 ft. 8 in., has, in addition to the usual flowing creeper pattern, a narrow band of carved ivory running along the lintel and down the side posts. Images: seated Buddha, 4 ft. 3 in. by 3 ft. 7 in.; small Buddha, 2 ft. 5 in. by 1 ft. 7 in.; bronze seated images, 1 ft. 7 in. by 1 ft.; roof, 7 ft. 2 in. in height, painted with lotuses and flowers, and on the walls Sáriyut, Mugalána, and other Rahats, Vishṇu and Maitri Diwiya Rája. To the left a bó-maḷuwa, 16 ft. square by 4 ft. high with stone revetment and moulded pillar sockets, and on the right a misshapen dágaba (recently built) 41 ft. in circumference.

Near Wattura is an old water-course with a solidly constructed *amuṇa* or anicut, breached. There is a tradition that in early days to appease the particular demon responsible for the repeated breaching of the dam, an Oli caste man or woman was built up alive in it.

Veralendawa.—Type No. 2; porch, 12 ft. by 10 ft. 6 in.; verandah, 13 ft. by 10 ft.; viháré, 6 ft. 9 in. square. Images: seated Buddha, yellow-robed, 3 ft. 2 in. by 2 ft. 2 in.; height of roof, 6 ft. 2 in. Painted on walls: Vishṇu, Saman, four Buddhas and worshippers, Sáriyut, and Mugalána; on roof a single large lotus and *náṛi-laṭá*. *Doraṭupálas* at doors.

KANDUAHA PATTUWA.

Ganegala.—A viháré of type No. 2, but possessing features indicative of a former importance belied by its present appearance. The temple stands on a small hill close to the left bank of the Gurugoḍa-oya, and is reached by a flight of steps from the pansala. The viháré is built now on piers rising from a stone-revetted platform, with base and cornice in ogee moulding and plain vertical block between: projecting from it slightly, as at Daṇḍuvalgané, are carved facets with flowers, *eyágras*, and *náṛi-laṭá*. Four of the original stone pillars, octangularly shafted, and 6 ft. in height, remain. This stonework and the old *araliya* trees round the temple confirm its asserted age. Viháré, 12 ft. by 10 ft. 7 in., with a verandah 17 ft. by 14 ft.; inside viháré, seated Buddha, 4 ft. 6 in. by 3 ft. 9 in., with two smaller seated images at sides, 3 ft. by 1 ft. 10 in.; two standing Buddhas, 6 ft. high. Vishṇu and Saman, each 6 ft. 2 in., and a figure of a priest, 5 ft. 10 in.; on roof painting of lotuses and creepers. At doors *doraṭupálas*, 6 ft. 10 in.; outside the verandah large lions in stucco.

Gurulawala.—Type No. 2, built by Tibboṭu Unnánsé and Réwata Unnánsé. Length, 18 ft. by 13 ft. Viháré, 8 ft. by 5 ft.; porch, 6 ft. in length. Images: seated Buddha, 3 ft. 2 in. by 2 ft. 5 in.; two small seated Buddhas, 2 ft. 5 in. by 1 ft. 9 in.; on roof flower and creeper pattern; on walls, Vishṇu, Saman, two other *déva rupas*, Deḍimuṇḍa Baṇḍára; and above, the *sáṭisi-aivaraṇa*. At the door, janitors 6 ft. 5 in.

Hungampola.—Cave viháré, type No. 1, 22 ft. 8 in. by 19 ft. 6 in. Images: seated Buddha, 3 ft. 6 in. by 2 ft. 10 in., under *makara-toraṇa*, 8 ft. by 7 ft. 10 in. The arch is ornamented with lotuses and supported by dwarfs and *chámarayó*; eight *déva rupas* above. On either side of the seated Buddha two other sedent Buddhas, each 3 ft. 2 in. by 3 ft.; against right wall a fourth seated Buddha, 5 ft. by 4 ft.; and against left wall a fifth, 4 ft. 6 in. by 3 ft. 2 in.; still another seated Buddha, 2 ft. 8 in. by 2 ft., all yellow-robed, except two. The roof is 8 ft. in height nearly throughout, and on it are painted creepers, sun and moon; on walls figures of Sáriyut, Mugalána, and worshippers. Outside the viháré four *doraṭupálas*, each 6 ft. high. Attached to the viháré is a small *Vishṇu Déwálé* with an image of Vishṇu, 4 ft. high.

Tiyambarahena.—A déwálé sacred to *Pattini Deviyó*, and one of the oldest in the district. The *sannasa* carries its founding back to Gaja Báhu I., the rescuer of the Sinhalese captives in India. The ola probably merely crystallizes a tradition not without a quaint simplicity redolent of truth:—

When 1,088 years had expired from the death of our Lord Buddha, in the 852nd year after the establishing of the Buddhist religion in Laṅka,[1] the King Gaja Báhu, having heard that his subjects of the island of Lanka were carried away as slaves to Káweriya, assembled his ministers and inquired concerning the abduction. Certified thereof, and enraged, taking the Yakandara, only to be lifted by sixty giants, which his father the king had made for him, he struck the waters of the sea and dividing them crossed without wetting more than the soles of his feet. Then he went to Soḷíraṭa and showed forth his power and recovered his subjects. Further, he took from thence 7,700 *kolmura-pot*, 1,000 foot rings set with gems, by which Madura-pura was set fire to, some Kapuwas who performed *téra* ceremonies, with eighteen *Téwas*, the foot ring (*halamba*) of Pattini Deviyó, and on his return landed at Kóṭṭé. He caused to be built *Keḷaṇi Nawagomuwa Déwálé* and dedicated several lands and villages to it, and performed the *Perahera* festivals, and reigned there seven years. Upon a time it fell that "an *Angakkárayá* of Doranégoḍapiṭiya, in the Kanduasa-pálata of Máyádunu Kóralaya," had cultivated a chena and sown it with seven lahas of seed paddy. In the héna grew up a *tiyambará* (a kind of cucumber), which covered four carpenters' cubits (9 ft.) space of ground. The prodigy was related to the king at Kóṭṭé, who, being pleased, ordered the man to produce the *tiyambará-geḍiya*. When he returned to the chena he found a porcupine had partly eaten it. Then, in fear of consequences, the *Angakkárayá* hid himself in the jungle. After that messengers from the king carried the *tiyambará* to Kóṭṭé. He examined it and inquired for the chena owner. They said that he had disappeared. The king was not angered, bur sent for the Brahmins and ascertained from them the cause of the abnormal growth. They submitted that it was due to the power of the god who landed from Désa (India). The king, fearing that enemies might injure the *Deviyan* (foot ring of Pattini), sent for Golummáhara Kapuṛála and informed him that the *Deviyan* could no longer be kept at Keḷaṇi, and bade him go to Kanduasa-paláta in Máyádunna and build a déwálé. Thereupon Gunaratna Sénápati and the Kapuṛála went thither and had Tiyambaráhena Déwálé built by Mátoṭa Jayawardhana Naide, in the lucky hour Mula-neḳata, on Monday, the seventh day of the full moon, in the month of Il. After completing it they returned and informed the king, who was pleased, and gave them rewards, and at the lucky hour Pusé-neḳata, on Wednesday, the fourteenth day after the full moon, in the month of Duruta, they conducted *Deviyan* from Keḷaṇi Nawagomuwa to Tiyambaráhena Déwálé and held several festivals. After that the following villages and lands were dedicated to it:—

Tiyambaráhena, Aṇgakkárayágé-watta, and Nurugala of seven amunas of sowing extent: Viyalakumbura and Aḷu-aṇga of two amunas of sowing extent; Taṇḍulapiṭiya, Bógala, Teladiya, Gohingoḍa, Berawágoda, Belawulwána, and Kehelwatta of five péḷas of sowing extent; Pallégama, Uḍagama, Roṭuwa, Madurumulla, Gurulawala, Moradana, and Galahiṭiyáwa of two amunas of sowing extent; and Elagalla and Kabagoma. These *pidiwiligam* (dedicated villages) and houses and gardens were granted by the setting the royal signature "Śrí," to be possessed by the déwálé so long as the sun and moon endure.

The present neglected condition of the déwálé affords another instance of temple property grossly squandered. The *piṭa-maga* is unrecognizable, as the jungle growth runs close up to the déwalé.

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[1] Dates again irreconcilable: 1088-543 B.C. and 852-307 = B.C. 545 A.D.; Gaja Báhu I., 109-131 A.D. (Turnour); 113-135 (Maháwaṇsa editors).

The whole length of the building, including the *dig-gé*, is 42 ft. 10 in. with a breadth of 10 ft. 7 in.: the *máligáwa* built on stone piers only 11 ft. 3 in. by 10 ft. 7 in. The wooden doorframe 5 ft. 6 in. by 2 ft. 8 in., is carved in a neat variation of the continuous scroll pattern.

There is a small viháré in the village, only peculiar in possessing a rock-cut sedent Buddha.

THREE KORALES.

KORALE TUNA, or "the Three Kóralés," is formed of Dehigampal, Atulugam, and Panával Kóralés.

1.—DEHIGAMPAL KÓRALÉ.

Amitirigala.—A Pattini Déwálé, usual type, 4 miles from Medagoda. Holds a registered grant. The name, slightly disguised, occurs in the old Dutch maps.

Doranuwa.—A small temple, type No. 2, situated about a mile and a half from the ferry over the Gurugoda-oya on the Ruwanwella-Ambépussa minor road. Dimensions: verandah, 17 ft. by 11 ft. 5 in.; viháré, 10 ft. by 7 ft. 4 in. The viháré is under restoration, and contains no images at present. There are two *ná* trees and a *bó* growing near.

At Velikada-veva-máligátenna, a few hundred yards off the minor road from Ruwanwella to Arandara, and close to the path to Doranuwa, is the stumpy ornamented stone pillar erected to the memory of Major Haddock of the 97th Regiment, at the exact spot where he was killed by an elephant in 1831. The pillar is 2 ft. 10 in. out of the ground, eight-sided (6 in. and 5 in. alternately), with a square (12 in.) moulded capital. Seven years later a Mr. Wallett, son of the Commandant of Jaffna, met a like fate in the neighbourhood.

Galpata.—Viháré, type No. 2, lies within half a mile of Doranuwa. It has the usual images: one seated and two standing Buddhas, Vishnu and Saman, and the ordinary paintings. Only remarkable from the proper janitors being supplanted by two lay figures—Europeans of fifty years ago, "drest all in their best" with tall hats, cut-away coats, and high collars. Such unsophisticated art argues extraordinary lack of appreciation of the fitness of things.

Kabalamulla.—By the side of the road to Yatiyantota, half a mile from the Karawanella turn, is a Pattini Déwálé. In plan the building resembles Dorawaka and Medagoda Dewalés, having a *dig-gé*, shrine, and an upper *máligáwa*, with a separate *múraten-gé* on the right. Dimensions: *dig-gé*, 23 ft. 8 in. by 12 ft. 5 in.; dewále: verandah, 15 ft. 6 in. by 16 ft.; shrine, 9 ft. by 10 ft. 10 in. The 12 ft. wide procession path encircling the premises is 369 ft. round.

The déwálé is old, and kept in proper order by the Kapurála and tenants. The *kapukama* is performed in *tattumáru* by four Kapurálas. Like Medagoda Déwálé, it received the countenance and favour of Rája Sinha I. At that time the Kapurála happened to be a younger brother of the Disáwa, with whom the king for some cause was much enraged. The Disáwa came to the déwále, and invoked the aid of the goddess: thereupon Rája Sinha's heart was softened, and he not only forgave the peccant Disáwa, but enlarged the déwále and endowed it. To the Kapurála he gave the title Abhayasinha Mudiyansé.

The present Kapurálas show with pride the head piece of the king's bed carved in neat tracery, and a small stone image of *Gana Deviyó* (Ganesha) obtained from Berendi Kóvil. The déwálé *ábharana* are unusually complete, and there are some old awning cloths *(viyan redi)* dyed in fantastic designs.

The déwálé is well endowed, and was registered in 1822, and again in 1867–7 for an extent of 494 acres. The original copper *sannasa*, granted by Rája Sinha, is said to have been taken to Kandy at the time of the Temple Lands Commission, and never returned.

Kadadora.—Adjoining Niwunhélla, half a mile off the Ambépussa-Ruwanwella road, the site of an old viháré is pointed out. Its destruction is laid at the door of the Portuguese. The only remains are a stone sill and some old bricks. On a rock near are inscribed seven letters of the 15th or 16th century.

In this village there is a well-kept déwálé, recently repaired, consisting of a *dig-gé* and shrine, with a *pita-maya* 332 ft. in circuit. The déwálé is dedicated to *Pattini Deviyó*, and was registered in 1820 and again in 1877.

Kadigomuwa.—A small viháré, type No. 2, with porch in front. Built about sixty years ago by Burunnéva Unnánsé. Dimensions: verandah, 14 ft. 4 in. by 10 ft.; viháré, 8 ft. 3 in. by 6 ft. 3 in. by 7 ft. to roof. Images: seated Buddha, red-robed; against either side wall, standing Buddha with yellow robes. Figures of Vishnu and Saman painted on the wall, and on roof lotuses.

Kitilandeniya.—High up the slope of Ganékanda, a hill rising above the village of Kannattota, is an abandoned rock temple, 37 ft. 6 in. by 11 ft., completely hidden by jungle growth. The walls still stand, but appear to have never been plastered exteriorly. In solitary dignity, seemingly unconcerned at his votaries having for well-nigh a century consigned him to the uncongenial company of bats and leopards, reposes a large recumbent Buddha, yellow-robed, 29 ft. 5 in. in length by 7 ft. to left shoulder, resting on an estrade 2 ft. in height. The Sage's feet have dropped off, as have the *sirespota* and portions of his chest, nose, and right arm; but the calm eyes still look out serene as if in silent reproach for the base desertion of years.

The rock projects some 15 ft. beyond the wall, and where it meets it is 19 ft. 3 in. from the ground, sloping to 5 ft. The entrance is through an archway, 7 ft. 9 in. by 4 ft. 8 in.

This temple is said to have been occupied at the time of Mattamagoda Disáwa at the beginning of the century, and may have been abandoned owing to want of support, as a large proportion of the neighbouring villagers are Moors.

The hill directly opposite across the minor road is the traditional site of a fierce battle, in which seven princes took part, and hence its name *Hat-matta-kanda*.

Lewangama.—The village of Lewangama was, under the rule of the Kótté kings, a *gabadágama*, and services and dues were rendered accordingly. Near the *wallawwa* belonging to the Eheliyagoda family is a viháré erected by the older Disáwa, grandfather of the present occupant of the *wallawwa*.

The viháré is substantially built in modern style, with an oblong verandah, 17 ft. 7 in. by 23 ft., closed in on all four sides. The former outstanding porches have fallen. Verandah and viháré

have each two entrances opposite one another. In the verandah is noticeable some piquant painting commemorative of the assistance rendered to the British arms by Ehéliyagoda Disáwa the elder. At each corner of the inner wall are depicted—with that scrupulous accuracy of detail and hopeless departure from reality in the representation of the human form natural to Sinhalese artists—two English soldiers dressed in the scarlet uniform, facings, and epaulets of the day, with black shakos and blue trousers, standing at ease with muskets grounded, hummers outwards. But the *chef-d'œuvre* is kept for the back wall. Here two officers with drawn swords mounted on impossible steeds and wearing red cocked-hats, black uniforms, gold-frogged, and trousers, the one pink, the other green. The gallant pink-legged General bestrides a green charger, and *vice versâ*. These happy "war pictures" were pointed out by the descendant of the loyal Disáwa with hardly less pride than the unimposing figure of his grandfather within the viháré.

The verandah is painted at the four corners with *Malava-poré*, *hansa-pulu*, and foliaged scroll patterns, the intervening spaces showing *nári-latá*, *nága vrakshe*, lotuses, and creepers. The outer walls of the viháré are covered with scenes from Wessantara, Dharmmapála, Dhamasunda, and Maha Kannaka Játakas. One doorway is flanked on the outside by janitors with muguru, the other by *doraṭupálas* under cobras' hoods, holding small pots (*punkalas*). Viháré dimensions, 14 ft. by 8 ft. 5 in. Images: seated Buddha, 4 ft. by 3 ft. 4 in., red-robed, with a standing Buddha to left and right in line, yellow-robed. Against left wall figure of Vishṇu and a life-size model (5 ft. 6 in.) of the first Ehéliyagoda Disáwa in ordinary Kandyan dress; opposite, Saman Deviyó. The roof is ornamented with large lotuses, and the walls with standing and seated Buddhas and Rahats above.

There is a small *Pattini Déwálé* in the village of no importance.

Medagoda.—Situated about 100 yards from the right bank of the Kelani-ganga, 6 miles below Ruwanwella. This *Pattini Déwalé* was endowed by "Rá-Siṇ-Deviyó" (Rája Sinha I.) to fulfil a vow: so goes the tradition. On one occasion, making for Ruwanwella up stream in an *angula*, all efforts to pass the rapids near the déwálé proved fruitless. The king thereupon landed and invoked the aid of the goddess at her shrine. The several rapids then presented no further difficulty.

A *sannasa* granted to the déwálé by Rája Sinha I., in Saka 1499 (1577 A.D.), and now in the hands of the Ehéliyagoda family at Mahara, in Panával Kóralé, allots 4 pélas' extent of land for the uninterrupted continuation of the necessary offerings and ceremonies. The déwálé still owns some of the gifts bestowed by the king when ruling at Sítáwaka. Two *kodi-tuvakku*, 2 ft. in length with 1¼ in. bore, fixed on rough wooden carriages—a brass shield, 1 ft. 8 in. in diameter, with two armlets—a brass hilted sword, 14 in. in length, with sun and moon and flowered design engraved at the bottom of the blade—a bunch of silver mangoes—a brass tray (*bandésiya*), 1 ft. 4 in. in diameter—a curious lace veil with circlets of transparent talc in the centre of each square of the pattern, 1 ft. by 1 ft. 6 in.—and a brass bow and arrow. There are also old cloths, some handsome, some quaint in design, intended for hanging during festivals. Two measured 28 ft. 2 in. by 3 ft. 4 in. and 23 ft. by 3 ft. 8 in.; on a third, 11 ft. 2 in. by 3 ft. 9 in., are five lotuses arranged like "five of cards" with twenty leopards grouped round; whilst a fourth cloth has the sun, moon, and stars with goddesses, lions, *vyágras*, *hansas*, and large lotuses.

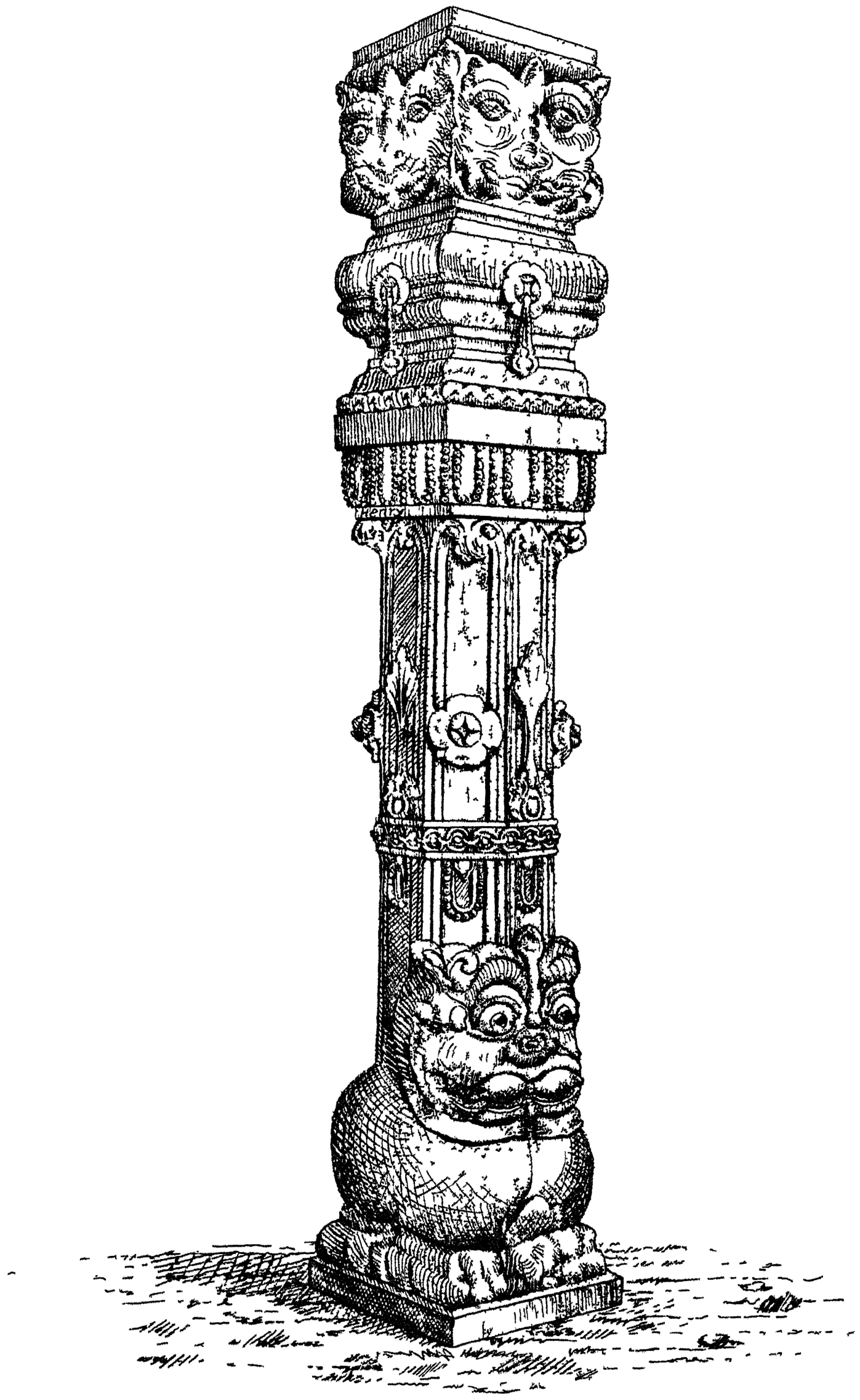
Owing to an unfortunate dispute between the Ehéliyagoda Wallawwa and the family of hereditary Kapurálas, the premises are in a pitiful state. Of the rooms for tenants which formerly surrounded the buildings only portions of the walls, pillars, and a few wall plates are standing. In front is the site of the *riṭṭá-gé* now fallen. All traces of the *gabaḍá-gé* and *mulṭeṇ-gé* have disappeared. The only elephant belonging to the déwálé was long ago removed to Ratnapura District.

The building consists of the usual *dig-gé* (23 ft. by 12 ft.), déwále sanctuary (7 ft. 9 in. by 10 ft. 4 in.), and upper storeyed *máligáva*. As with viharés of type No. 2, a small balcony surrounds the déwálé, which rests on six stunted pillars, all carved. The *dig-gé* roof is supported by three stone pillars, 7 ft. in height, two squared to 10 in., and the third a pillar very elaborately carved, which was in all probability brought from Berendi Kóvil after the fall of Sítáwaka, as no other pillars of the kind remain *in situ* or are known to exist elsewhere.

This pillar is probably unique. Having no fellow it is in every way unsuited to its present environment, added to which where it stands its beauty is necessarily much concealed. The monolith must originally have been squared to 1 ft. 2 in., the size it assumes across the lion's breast, lotus bosses, and capital fillet. Rising octagonally from the back of a broad-faced couchant lion of conventional type, with frilled mane and raised tail, the shaft slides gradually into the rectangular by a semi-expanded calyx moulding. Half-way up relief is given by a bordered fillet 2 in. in breadth, slightly projecting, carved with a single flower pattern repeated round the pillar. From the fillet depend on each face a pearl-bead string (*muktá-dáma*). A few inches above this band stand out from alternate faces full-blown lotus knops, 5 in. in circumference, with ornamentation resembling much the "Tudor flower" upon the intervening sides. Where the pillar becomes square there are further loops of pearls, three on each side, separated by single vertical strings. A lower capital of ogee moulding, separated by narrow horizontal fillets, and finished with ovolos and a rectangular band, is surmounted by a four-faced *makara* and a low abacus. From the centre of the roundlet moulding on all four sides drops the garlanded *chakra* symbol noticeable on the sculptures at Bharhut. How dead to all sense of æsthetic taste must be villagers who could hide such artistic work in stone behind a mud wall!

Less bold in conception, but more chastely carved, are the short stone posts, 2 ft. 10 in. in height, which bear up the déwálé. Of these, two pillars under the balcony in front are octagonal, the other sixteen-sided polygons terminating in a cubical head 1 ft. square, with sharply diminishing stepped abacus. The ornamentation is a flowered scroll varying upon the several shafts with figured panels above. As a very similar pillar is to be seen at Mániyangama Viháré, converted into a lamp-stand, besides that at the scene of Major Haddock's death, it is possible all were removed originally from Berendí Kóvil.

Niwunhella.—Cave viháré, type No. 1, and pansala two miles from Ruwanwella on the Ambépussa road. The pansala and viháré are approached by a small flight of steps. Both are built under the rock, the crest of which above the viháré is only 23 ft. from the ground. Interior area of viháré, 20 ft. by 27 ft.: inside, the rock slopes from 8 ft. to 5 ft. Images: a recumbent Buddha, 17 ft. by 4 ft. in length, to left shoulder, on a platform, a cubit in height, yellow-robed; a standing Buddha, similarly robed, 5 ft. high, and a small seated Buddha with red robes, against left wall. Painting, fair: the *sat-satiya* of Buddha at back wall; on left wall six Rahats; and on



STONE PILLAR

AT

MEDAGODA DÉVÁLÉ

DEHIGAMPAL KÓRALÉ

—— Scale 1 Foot to an Inch ——

Photo. Lith, S.G.O. Colombo No-59/08

inside face of front wall portrait of the priest Dharmmakírti Unnánsé, who either founded or restored the temple; Kataragam, Saman, Vishṇu Deviyó, *doraṭupálas*, and *Mára yuddha* to right. The roof bears lotuses and a diaper pattern.

Ruwanwella.—Ruwanwęlla is situated at the confluence of the Kęlaṇi-gaṇga and Gurugoḍa-oyas, eight miles from Sítáwaka by the old Kandyan path, and ten miles along the present Dehiówiṭa-Karawanęlla road. Before the construction of the Colombo-Kandy road, when the direct route to Kandy lay through Ruwanwęlla, the possession of this post, commanding the water communication between Colombo and the interior, was, as it had ever been in Kandyan times, of high importance.

The Portuguese preferred to occupy Kannattoṭa as a base of supplies for their camp at Męnikkaḍawara; but the Dutch formed a palisaded encampment at Ruwanwęlla in 1665, "fortified outside with piles and inside with an earth wall,"[1] which was abandoned to the Kandyans within a few years upon the capture of Bibiligama Fort. It was at Ruwanwęlla that the Dutch embassies were met by Kandyan officials, at times to receive the presents intended for the king, at others to escort the Ambassadors to the capital. In the present century the Kandyans made their chief stand here, necessitating the forcing of the passage over the Kęlaṇi on more than one occasion by British troops.

The Kandyan kings had an extensive cocoanut garden at Ruwanwęlla. General MacDowell's embassy in 1800 encamped in *Baṇḍára-watta*, the king's royal garden. Percival notes:—

> The grove where we encamped was about two miles in circumference, being bounded on the west by a large, deep, and rapid branch of the Maliva-gonga [*sic*], while in front towards Ruanelli another branch ran in the south-east direction, winding in such a manner that three sides of the grove were encompassed by water, while the fourth was enclosed by thick hedges of bamboos and betel trees. This extensive cocoanut tree garden lies immediately under very steep and lofty hills, which command a most romantic view of the surrounding country. It forms part of the king's own domains, and is the place where his elephants were usually kept and trained.[2]

Davy, writing of 1817, says:—

> Ruwenwellé, which three years ago was almost a desert spot, is now a flourishing station. It is advantageously situated on a point of land at the confluence of the clear Kalany ganga and the turbid Gooragooya oya. A fort is nearly completed, in which there are excellent quarters for officers and men; and a bazar has been established, in which two or three hundred families have settled, attracted by the prospect of gain. We were agreeably surprised on our arrival at the rapid growth of this little town, and at its gay and festive appearance.[3]

For the erection of the fort 47 acres of surrounding land were acquired from native holders at a cost of Rds. 2,851, stretching from the Danatigaha-ęla on the north and east, to the Gurugoḍa-oya and Kęlaṇi-gaṇga on the west and south-west. The fort, somewhat irregularly built, has two bastions, and fronts the Gurugoḍa-oya. Besides the existing road to the ferry a second road ran behind the fort, meeting the other at Danatigaha-ęla. There was but one entrance into the fort—the tall gateway on the Karawanęlla side, which bears the initials of Sir Robert Brownrigg and the date 1817. The approach was not, as now, from the comparatively new Ruwanwęlla-Karawanęlla road, which joins the ferry branch in front of the fort, but from a road in rear, long since closed and reconverted into gardens on that side.

In 1818 the garrison consisted of 5 officers and 116 men. The Commandant was the accredited Agent of Government for Three Kóralés. The station gradually grew until it contained, besides barracks, the kachchéri and court-house, Government arrack and rice stores, and several streets.

Casie Chetty could write of Ruwanwęlla in 1834:—

> About seventeen years back it was almost a dreary spot, frequented only by the Sinhalese peasants, but since the British Government has fixed upon it as a military post, and erected a fort there, a great number of tradesmen have settled from the sea coast and formed an extensive bazaar.[4]

And the military authorities in 1837:—

> Since the entire subjugation of the interior and the abandonment of this road for that of Mahatenne to Kandy, Ruanwelle, as a military post, has become comparatively unimportant. But looking to the possibility of the old line being restored, and carried through the Four Kóralés by the Arandere Pass to the new road at Balapane, and to the Ambegame and Ratnapoora communications being likewise improved, Ruanwelle, under those circumstances, would become too important as a military station not to make it extremely advisable to preserve it, even in its present state, with that view. Ruanwelle would in that case form one of the most important commercial and military depôts for the supply of the upper Kandyan Provinces; and in the event of those districts ever becoming the theatre of military operations which it is far from impossible may sooner or later come to pass, it would, as a fortified depôt, with communications branching through the Three and Four Kóralés to Kandy, Kotmale, and Ratnapoora, tend greatly to facilitate the defence of the upper country by the supply of men and stores which might be received from it, until the enemy should have been able to possess himself of the Rambodde road, when the communication with the upper Provinces might still be kept open by Ratnapoora, and even then, so long as the Ambegame passes were not occupied by the enemy, Ruanwelle would serve as a point from whence harassing operations might still be directed against the flank and rear.[5]

How striking the change in fifty years. Comparative solitude once more reigns at Ruwanwęlla. The fort has been transformed into a luxurious resthouse not much occupied—its slopes have been "improved" with tea bushes—the streets are lost in gardens: the only sign of busy life is at the village school and periodical Gaṇsabháwa.

The **old Kandyan road**, often referred to above, reached Ruwanwęlla from Sítáwaka by Taldúwa and Ępalapiṭiya along the left bank of the Kęlaṇi-gaṇga. Thence it followed the present Ruwanwęlla-Arandara road through Aṇguruwęlla across the Riṭigaha-oya, Kannattoṭa, and Mattamagoḍa to Ampé and Aṭálé, on the boundary between Dehigampal Kóralé and the Kandupiṭa Pattuwa of the Beligal Kóralé. The first halting-place was at Tikkaṇgala. Passing Uḍugama the path strikes off sharply to the right at Arandara, skirting the left bank of the Gurugoḍa-oya for 2 miles through Kękuluwala, Harigala, and Waṇdurádeniya to Iddamalpána, 11 miles from Ruwanwęlla. Here was placed later a small British military post: ill-situated among jungle hills, by which it was commanded, it was ultimately moved to Arandara and attached to Fort King. After crossing the Gurugoḍa-oya the path passes over hills through Atugoḍahinna and Taléwala to Heṭṭimulla, in the

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[1] Albrecht Herport, "Travels in the East Indies" (*Ceylon Literary Register*, vol. I., p. 391).
[2] Percival "Account of the Island of Ceylon."
[3] Davy, "An Account of the Interior of Ceylon," p. 355.
[4] *Ceylon Gazetteer*, p. 103.
[5] *Ceylon Literary Register*, vol. IV., p. 315.

Máwata Pattuwa of the present Paranakúru Kóralé, where there was another small earthwork fort, the outline of which may be still traced. At this point the path crosses the present Kégalla-Bulatkohopitiya road, and traverses the villages Ewunugalla, Diwala, Attanagoda, Galatara, and Pátagama, till Dombagaharúpe is reached. This was the next stage after "Ampé-Atalé" for Dutch embassies. At the adjoining village Waharakgoda (where a minor road now runs from Máwanella to Mávatugoda along the left bank of the Maha-oya) the river is forded. On the high bank opposite and close to the ferry was erected Fort King in 1817-8, at Atápitiya (more correctly Pallé Pamunuwa), where the Agent of Government for the Four Kóralés held court until the station was abandoned for Utuwankanda about 1834. From there the path gradually winds to the left, passing the villages Máliyadda, Édanduwáva, Mánikkáva, Ganétenna, and Mákadawara, climbing the range between Galboda Kóralé and Yatinuwara over Balanékanda, through the *kadawata*. The British had a fort further on at Amunupúra, their last stage before Kandy. The greater part of the old route through the Three and Four Kóralés is over broken hilly country, the ruggedness and difficulty of which under the Kandyan *régime* can best be understood by walking over it even in its present improved condition.

[*Extract from the Diary of Mr. R. W. Ievers dated April* 7, 1884.]

Objects of Interest.—The fort (1817). The Commandant's house being now the resthouse, the barracks have been removed. *Bandáranatta*—a royal "garden" at the ferry, and place of stone houses and granaries—now sold. Curious figure without a history engraved on a rock in Moráwatta (across the river). The monument erected by Sir R. W. Horton in the jungle about a mile from the fort to Major Haddock, 97th Regiment, who was here killed by an elephant in 1820. The pillar has no inscription, and seems to have been brought for erection from Berendi Kóvil at Sítáwaka.

Yatanwala.—According to tradition the village Yatanwala got its name from an incident recalling the Biblical fate of Korah, Dathan, and Abiram. Long ago a man of the low *Oli* or Astrologer caste came with a large gang of pretended attendants and began to play the king. Whereupon the earth yawned and swallowed up him and his retinue. A deep pit (*wala*) is said to mark to this day the spot where the pseudo-monarch and suite went down (*yata*) into the bowels of the earth.

The site of the old viháré (the building has been pulled down or fallen) is 19 ft. 5 in. by 15 ft. In the pansala is kept a fine brass image of a seated Buddha, 2 ft. 5 in. by 1 ft. 9 in., evidently brought from Burma or Siam.

2.—ATULUGAM KORALÉ.

Atulugama.—About fifty years ago a certain respectable person of a pious Buddhist family in Atulugama made a suggestion to build a viháre on this spot, and to raise a dágaba and a pansala also, and, buying a field for the use of the viháré, to make everything as common property for all the priests. Then he got all the Buddhists of the villages Mágammana, Kanangama, Máhenkanda, Walpola, Migastenna, Algoda, and Dehigama to join, and to be subscribers to this undertaking. Having bought this land and the field by paying the value to the owners, the subscribers made a temporary *bana-maduwa* and asked the religious priests, who follow the precepts of Buddhism, to come to that place and reside there; and when the priests did so, the place was given for charity to all the priests in common with their consent. After that the Buddhists of the village asked the priests to station one of themselves in this place to take care of it, and to enable them to do their meritorious acts. Accordingly the priest named Léniyagala Unnánsé was allowed as requested. Subsequently the Buddhist contributors erected a viháré there, and caused images of Buddha and gods to be placed therein; and after having made a dágaba and a pansala, the said Léniyagala Unnansé, whilst staying there, died a few years after.....The original viharé which stood there having been broken into and fallen into ruins, the contributors built again a new viháré on the same spot, raising the walls with stones, painted it, and placed in it one image of Buddha and two of gods, and completed the work thoroughly.....[1]

The temple premises, which stand upon a terrace banked with loose stones within 300 yards of the Karawanella-Dehiówita road, comprise viháré, pansala, and a dágaba. Having been very recently repaired, the viháré is of extremely modern appearance. A thatched porch leads in to a walled, but unfinished, verandah. On either side of the viháré doorway are *dorakapálas*, painted, scroll ornamentation, and figures of Bráhma on the left, and of Sakra to right. Viháré dimensions, 17 ft. 3 in. by 12 ft. Images: seated Buddha, 6 ft. 7 in. by 5 ft., with yellowish brown cloth. A Buddha (2 ft. by 1 ft. 6 in.) and a wooden figure of same size, one with red robes, are placed near the larger image. Vishnu to left, Saman to right. Roof neatly painted with fancy lotuses, large and small, and running scroll border. On the walls Rahat priests, and above, the *satsatiya*, Sáriyut, Mugalána, sun and moon. The dágaba, 29 ft. 6 in. in circumference, on an octagonal tholobate, is built to right of the viháré a few yards distant.

Deraniyagala.—In the heart of the Atulugam Kóralé, 8 miles from Dehiówita, along a wild Gansabháwa road through a hilly country, where paddy fields are oases in the slopes of almost endless chena rarely broken by patches of forest.[2] The village itself lies low on the banks of the Sítáwakaganga, here bearing a local name, abounding in gravelly shallows, and easily fordable. Their stretch of owiti and paddy land enable the villagers to live more comfortably than most in the Three Kóralés.

Deraniyagala has retained its name unmodified for three centuries at least. It was the retreat of Máyádunné in the sixteenth century, when the Portuguese and Kótté forces obliged him to temporarily desert Sítáwaka. The site of the *Máligáwa*, once occupied by "Wattami Rája," now covered with low jungle, is marked by a few cut stones here and there.[3]

Tradition has it that the village was originally called *Kandu-meda-gama* ("the hill-girt village"), but a great flood ensuing a narrow passage in the river between rocks was blocked by trees carried down stream, and the unwelcome dam thus formed caused a serious inundation. Thereafter the village got the name *Deraniyagala* from the rock *(gala)*, where the flow of the water was checked by logs *(dara-hitinavá)*.

In his Diary of February, 1884, Mr. Ievers writes:—

Inspected the ancient and very sacred dewálé of *Saman Deviyó*. It is in a most disgraceful condition—only a few mud huts in the enclosure, which is on the top of an artificial, or partly artificial, hill with stone steps up to it. The Kapurála enjoys the lands and offerings. This is the only "shrine" in the Three Kóralés with good endowments, and they are shamefully misused, as indeed are nearly all temple lands.

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[1] Ratémahatmayá's Report, No. 232, dated October 4, 1884.

[2] "A striking feature in the Three Kóralés is the enormous extent of chena land, and the almost entire absence of good forest of any extent. Small belts one occasionally passes through." [*Mr. H. Wace. Diary, March* 25, 1885.]

[3] Some old gold ornaments were unearthed in a neighbouring chena in 1829.

Visited viháré and pansala. The priest has built a new viháré within the last few years with good and substantial work, but unfortunately he has neglected the old style, and built what resembles most a Moorish mosque. Viháré has no lands or endowments. The "kapukama" is in two families, and they take the office and emoluments once a year about.

Like Meḍagoḍa, this déwálé formerly enjoyed considerable repute locally, but has been gradually allowed to fall into ruin by the neglect of its Kapuráias, and the consequent dissatisfaction and indifference of the villagers. From what remains it may be gathered that it was similarly constructed to the déwáles at Meḍagoḍa, Dorawaka, and Kabalamulla, with a porch 10 ft., *dig-gé* 21 ft., and upper *máligáwa* 16 ft. 6 in., broad above the sanctuary by 35 ft. in length and usual out-houses. The temenos covers the flat surface of a high banked mound, with a 50 ft. stairway, round which runs the *piṭa-vidiya* or outer procession path, 770 ft. in circuit by 25 ft. broad. No real repairs can have been attempted for years. The photograph taken exhibits only too faithfully the ruinous state into which the déwálé has lapsed. "Ichabod" is written everywhere.

Dimensions of the viháré are: enclosed porch, 19 ft. 5 in. by 11 ft. 6 in.; inner verandah, 16 ft. 3 in. by 19 ft. 5 in.; viháré, 15 ft. 7 in. by 13 ft. 10 in. Images: seated Buddha, 6 ft. 7 in. by 4 ft. 9 in., two standing Buddhas, height 6 ft. 6 in.; Vishnu and Saman, 7 ft. 5 in.; against side wall. Painting: Sáriyut and Mugalána, Rahat, and *sat-satiya*.

Epalapitiya.—Four miles from Avisáwélla on the left bank of the Kelani-ganga. Somewhat after the design of Lewangama, but quite modern. A half wall verandah, with double shaft pilasters of recent construction, encloses the viháré. Measurements: 15 ft. 4 in. by 13 ft. 5 in. Images: two seated Buddhas, one 6 ft. by 4 ft., the other 4 ft. by 3 ft.; Vishnu and Saman, 5 ft. 8 in. On the right wall is a painted figure of Maitri Bódhisat, and near the seated Buddha figures of Sáriyut and Mugalána; two other Rahat priests and a white dágaba with worshippers, intended for the Kirivehera at Kataragama. The viháré paintings have been lately renewed by Ratnapála Unnánsé, and exhibit some care and taste. The pansala, near which the former viháré stood is 60 yards distant.

Hakurugala.—Cave temple, type No. 1. About 1½ to 2 miles from Ruwanwella along the "old Kandyan" and "military road" to Sítáwaka, within a short distance of the left bank of the Kelani-ganga. This temple has been not unfrequently visited by Europeans, and more than once described. Nearly a century back Percival and other officers were attracted there when escorting the Embassy to Kandy in 1800:—

> Within a mile of the place where we were encamped, and towards Colombo, rose a hill of a most uncommon and striking appearance. It was situated in the midst of immense and steep rocks interspersed with plantains and cocoanut trees, reared there by the hand of nature. Under one of these rocks lay a cavern, in which was a temple dedicated to the god Buddou. The accounts which I had heard of this place induced me to seize the first opportunity of visiting it. After crossing a little well-watered plain, you come to a foot of a perpendicular rock of a very great height, surrounded by others of an inferior size. The ascent to the cavern is about forty feet, and is made by a narrow winding path composed of fragments of rock and stumps of trees. On arriving at the entrance of the cavern, the wild appearance which it presents, the ascent by which it is gained, and the scene which surrounds it, present together a groupe of objects which rivet the eye and produce an effect on the mind much easier to be conceived than described. On entering the temple, which is very low and long, and apparently cut out of the rock, the first object which presented itself was an immense figure of a man carved in wood, and upwards of twenty feet in length. A bed and pillow had been hewn for him out of the rock, and here he lay on his right side with his right hand supporting his head. His hair was frizzled like that of a Negroe and his serene and placid countenance were dawbed all over with red paint. The inside of the temple was rudely painted with streaks of red and black. It was attended by two priests, who permitted us to enter without any difficulty; nor did they insist on our taking off our shoes, a custom which they generally oblige visitors to observe. Their duty was to wait at the temple, and never to allow the lamp burned before the image to be extinguished. Another reason perhaps operated as powerfully as the rules of their order to enforce their constant attendance, which was to receive the offerings of the votaries who continually flock to this temple. The detachment afforded very welcome visitors, as every one who went thither always left some money, fruit, or rice, for the service of the god. The natives who repair hither for the purpose of devotion are constantly obliged to contribute either money, rice, cloth, or some other commodity of value. From the numerous votaries who frequent this temple, the priests are reputed to possess great riches; and the king, who never fails to come in for his share of everything, accordingly taxes them very highly. I doubt not that his Majesty would be pleased that his priests should frequently have such liberal visitors as they found our troops during our stay at Ruanelli. Adjoining the temple where the image was placed were two other apartments, where the priests resided at those hours when their attendance on Buddou was not requisite.[1]

The overhanging rock with *kaṭáré* extends for some 50 or 60 yards. Under it on the right is built the viháré, to the left the pansala, and adjoining it are the remains of mud walls which formed the rooms occupied by Captain R. Law, accredited Agent at Ruwanwella in the Thirties.[2] The pansala stretches far back beneath the rock: not so the viháré, which has now before it a wide porch, brick-pillared with lean-to roof (39 ft. 6 in. by 14 ft.). The viháré itself is 34 ft. by 14 ft. with a height of 9 ft., sloping to 3 ft. 8 in. The rock here projects very little beyond the viháré wall, but rises perpendicularly to a height of 50 or 60 ft. A large recumbent Buddha, yellow-robed, is placed on a platform against the rock at back. Measurements: *siṛespota* to soles of feet, 30 ft.; height to left shoulder, 6 ft.; feet, 3 ft. 3 in. in length; hand, 2 ft. 6 in.; diameter of pillow, 2 ft. 3 in. Against the left wall is a figure of the seated Buddha, 5 ft. 6 in. by 4 ft. 4 in. At the other end facing, an image of Vishṇu 6 ft. in height. This figure is specially well executed, with peacock behind, and four-armed, holding in one hand the *chakra* and in another a *mugura*. Painting: on roof an awning of large lotuses, 2 ft. 6 in. in diameter, and on the inner side of front wall ten Rahat priests. This old temple was restored by Mattamagoḍa Disáwa, who granted a *síṭṭu* dated Saka 1733 (1811 A.D.), gifting certain lands to the viháré. The stream of pure water, which formerly filled the rock-built tank or bath to the right, runs freshly as ever, but the tank walls have collapsed.

On the left of Hakurugala stands out a striking perpendicular crag, known as *Bisó-peṇṇa-gala* ("the rock from which the queen jumped"). The tradition is that a certain queen threw herself down therefrom, misled by a false signal, the waving of a red instead of white flag of victory. Schweitzer passed the place in 1680, and gives the story with slight variation:—

> We retired towards Sittawack, and passed by a steep Rock, whence it is reported that the late King of Sittawack's Wife and Daughter flung themselves down headlong, having received the News that he had lost the Battle against the King of *Candi*.[3]

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[1] Percival, *l.c.*, p. 393.

[2] Relieved by Mr. Stewart on February 1, 1834.

[3] Christopher Schweitzer: "A Relation of a Voyage to and through the East Indies, From the year 1675 to 1683" (*Ceylon Literary Register*, vol. IV., p. 132).

This fixes the date of the queen's suicide approximately. The "late king of Sítáwaka" would be Rája Siṇha I., and the lost battle probably that defeat in the Four Kóralés by Kunappu Baṇḍára (Don John Wimala Dharmma Súryya) in 1592, which hastened his death.

[*Extract from Diary of Mr. Wace dated February* 20, 1885.]

On the way back visited the Hakurugala Viháré, a very ancient and revered rock temple. The viháré itself is in a rock cave, and the rooms of the pansala go for some way under the rock. The room detached from the pansala, but under another rock, in which Major Haddock lived when he was at Ruwanwella, is to be seen. Allusion to his death and to the monument in his memory by Sir Edward Barnes will be found in Mr. Ievers' Diary [of April 7, 1884]

[*Extract from Diary of Mr. F. H. Price dated July* 14, 1886.]

Went to see Hakurugala Viháré, where a Major Bailey, who was Agent at Ruwanwella, used to live in company with the then incumbent. There are several small rooms, said to have been built by Major Bailey, under the rock. A stream of very pure water gushes out of the rock, and the old inhabitants say that it was for this reason that the "Agent" chose to live here. Observed a very curious formation on one part of the rock, which is fluted in five or six places most symmetrically, probably due to the action of water.

Pelellegama.—An insignificant but old déwálé dedicated to *Pattini Deviyó*, on the left bank of the Kelani-ganga, four miles above Yatiyantota. It is of the viháré type No. 2. Verandah, 17 ft. by 18 ft.; déwálé, 9 ft. 6 in. by 10 ft., nearly square. The ornaments consist of *hulan* and sacred mangoes, with a tiny image of the goddess. The copper *sannasa* of this déwálé is said to have been washed away by a flood in 1815.

Like Deraniyagala, the déwálé and premises are badly neglected, and all but abandoned. The two Kapuralas do not work together smoothly, and that part of the village in which the déwálé lies being *kóralégama*, the inhabitants are not liable to perform services to it.

Sitawaka.—Sítáwaka, now virtually merged in the modern Avisáwélla, is situated on the tributary to which it gives its name, about a mile above its junction with the Kelani-ganga.

Sítáwaka has a legendary and historical interest. The place, which in the "dark and backward abysm of time" was the jungle fastness to which the ravished Sítá was carried by Ráwana, was, in "the Middle Ages" of Ceylon History, the petty fortress where a tributary prince raised the standard of revolt. Sacked and burnt again and again by Singhalese and Portuguese, it was for a brief period the capital of a *de facto* king. The halting place of English troops and embassies, it became a petty fort again, and is now a small judicial outstation, with a prosaic Police Court and gaol. The very name Sítáwaka has disappeared from modern maps.[1]

Later, but still before history supplants tradition, when the Island was under the dominion of no less than sixteen kings, he who reigned at Sítáwaka was acknowledged as supreme and overlord of all the low-country, and to him the rest of the kings and chiefs were tributary. The emperors of Sítáwaka claimed to be direct descendants of royal Indian stock, and of blood purer than the other Island rulers. As a token of submission at the close of the annual festival, which lasted sixteen days—a day for each sovereign—a gold bracelet, engraved with sixteen heads, was brought out of the temple by a priest and presented to the emperor. This mark of homage fell into disuse as one ruler after another asserted his independence. But even in days when Sítáwaka had ceased to exist as a separate kingdom, the kings of Kandy and Uva found it expedient to defer to popular superstition and reverence for the extinguished dynasty, and undergo a formal ceremony of inauguration in the ancient palace of Sítáwaka.[2]

Historically Sítáwaka springs suddenly into notice with the rebuilding of the city in 1534 A.D. by Máyádunné, as the centre of the fief—perhaps covering the Four, Three, and Two Kóralés—held from his elder brother Bhuvaneka Báhu VII., reigning at Kóṭṭé. Its rise, expansion, and fall within sixty years have been sketched above.

The King's Palace probably stood on the left bank of the Sítáwaka-ganga (with the river in front, the Geṭahela-ela to the left, and a small steep hill at its base) in *Baṇḍára-watta*, where the Dutch fort was subsequently placed. No idea of its extent or appearance can now be formed. The Portuguese, in that wanton spirit of desecration, which mutilated, where it could not destroy, the choicest palaces and temple of "the heathen," on the final overthrow of the Sítáwaka kingdom must literally have left hardly one stone upon another. Faria y Sousa records that in 1619 only one tower still stood of "that great city." Valentyn mentions "that the Dutch repaired the palace, and that the gates, walls, and architectural embellishments attested its royal magnificence."

It is likely that the Dutch turned to good account the supply of worked stone they found ready to hand, in the construction of the strong fort built at Sítáwaka in 1675. Schweitzer served there a few years later, and has left a succinct account of the fort and garrison :—

It is situated upon a Rocky Ground; near to this, just over the River, stood heretofore the King of *Sittawack's* Palace, ruin'd since by the Portuguese. It [the fort] is about four hundred Paces in Circuit. It is built four square, with four Bastions call'd *Rycloff*, *Louisa*, *Columbo*, and *Gala*: Each of these Bastions hath two Pieces of large Cannon. In the middle of this place is a large square Bulwark: Under this are kept the Provisions, as Rice, Flesh, Salt, and Brandy; and the Ammunitions of War, Powder, Granadoes, and Bells. Over that was the Guard Room, where all the Men lay; at each corner of which were five small Pieces of Cannon. Half the Men might have leave to be out of the Fort in the Daytime, but at Night they were to be in, every Man, upon pain of Death. Every Night the names were call'd over and Prayers read; and Sunday Night we had a Sermon preach'd in the Guard-Chamber. Here is also a Company of Amboineses continually kept in the Dutch Service.[3]

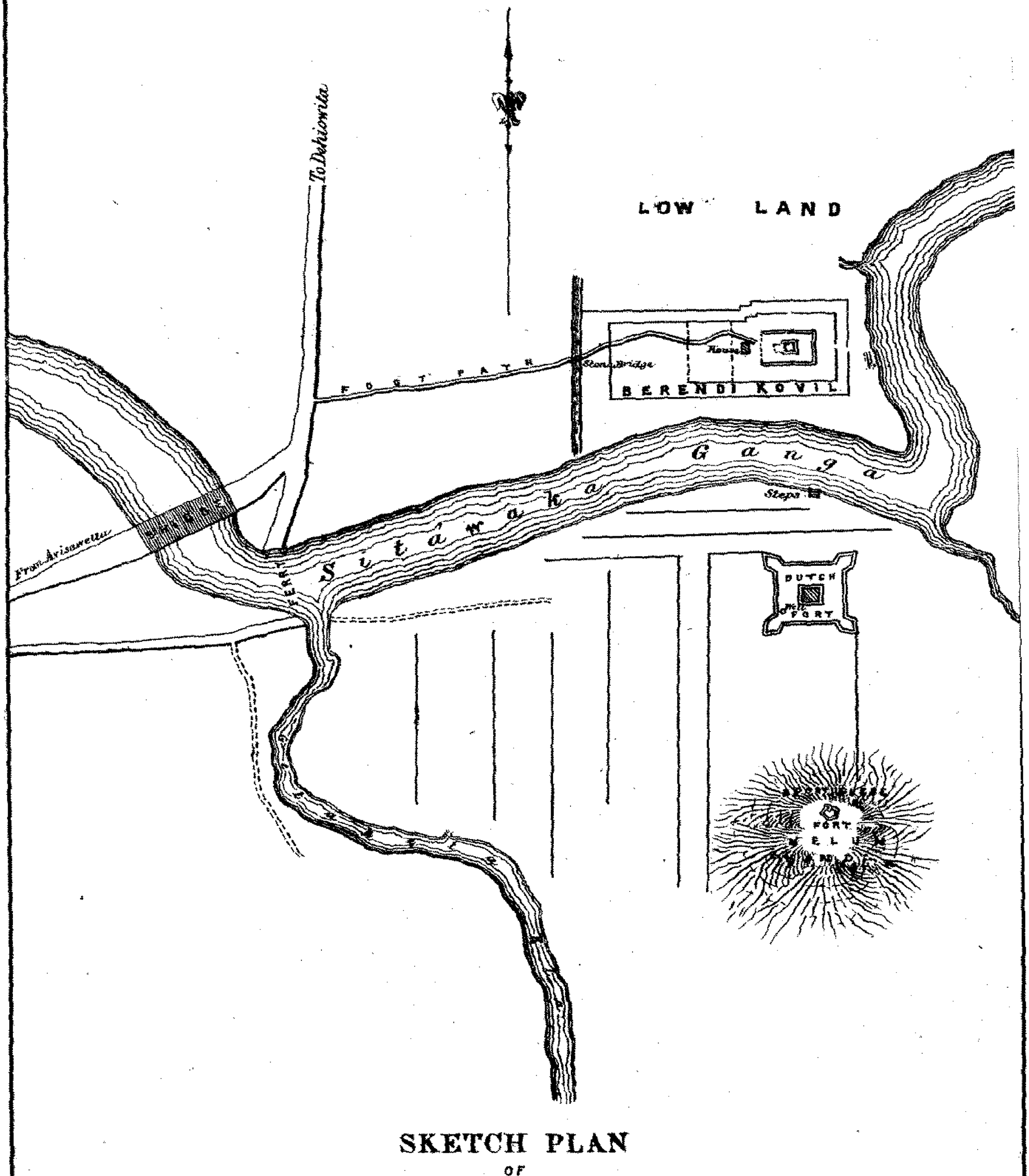
Schweitzer proceeds to explain the *raison dêtre* of the fort—the protection of part of the Three and Sabaragamuwa Kóralés.

As for *Sittawack*, it is a Fort design'd to resist the King of *Candi*. It hath three little Counties, or *Corls*, depending upon it: the one is call'd *Cuculi*, and in Dutch the *Hoender Grafschap* (*Hoender* signifying *Fowls*, which are there in abundance); the second is call'd *Bulatkam Corl*, from the quantity of Plants it produces, which serve for Food to the Inhabitants; the third *Bisang Corl*, from the great quantity of Figs that grow there. In each of these *Corls* are some hundreds of Peasants that are under Contribution, and are forced to pay a fourth part of all their Rice to the Fort; likewise their Fruit-bearing Trees, as *Cocos*, *Arack*, *Sugar*. This Fort, besides, serves for a Guard upon the precious Stones, as Rubies, Saphyrs, Emeralds, the Topaz, and Azure Stones, that lie in and upon the Ground. They are sometimes washt into the Rivers by the great Rain and Water Floods.[4]

The Dutch Fort was abandoned, after some ten year's occupation, about 1685–86.

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[1] Mr. H. White, C.C.S., "Sítáwaka and its Vicinity" (*Orientalist*, vol. II., p. 33).
[2] Philalethes, p. 51–2. [3] Schweitzer, *l.c.*, p. 132. [4] Schweitzer, *l.c.*, p. 139.



SKETCH PLAN
OF
BERENDI KOVIL
AND THE
DUTCH & PORTUGUESE FORTS
AT SITÁWAKA.

Scale of 6 Chains to an Inch

Photolith: Surveyor Generals Office, Colombo.

Davy visited Sítáwaka in 1819 and has left, albeit unconsciously, a fair description of the Dutch Fort :—

I was conducted by the natives to an old fort, concealed by wood, situated on a tongue of elevated ground, formed by the confluence of a small deep stream with the river. I went in a boat, and ascended from the river by a short flight of hewn stone steps, and, after walking about a hundred yards, came to the building, which I found to be nearly square, formed of three walls, one within the other. The walls were of kabook, as the stone is called by the natives ; and in this instance, as in most others, appeared to be clay strongly impregnated with red oxide of iron, to which, probably, it owes its property of hardening by exposure to the atmosphere. The outer wall was between eight and ten feet high and six and eight wide. It was widest at its angles, where it communicated with the enclosure by steps. Between this wall and the next the distance might be twenty-four or thirty feet ; the space was overgrown with bushes. Here I observed a deep well, carefully made, and its sides lined with masonry. The second wall, only a very few feet from the inner, seemed intended for its defence. The inner enclosure was probably roofed, and was the donjon-keep of the fortress. There were no marks of its having been divided into different compartments, and, indeed, it was hardly large enough to admit of it. The natives, who call this ruin *kotua* (a fort), have a tradition, which is probably correct, that it was built and occupied by the Portuguese when the neighbourhood was the arena of bloody contention between these bold invaders and the princes of Sittawakka. The nature of the building, the circumstances of there being a good well within its walls, its situation on the Columbo side of the river, and nearly opposite to the spot on which there is reason to believe the palace and town of Sittawakka formerly stood, seem to be proofs of the correctness of the tradition. Be this as it may, the ruin was not uninteresting, and might have been worth preserving ; I say might,—knowing that the work of destruction has commenced, and that the walls, which two centuries at least had spared, have been pulled down either in part or entirely, and their stones removed to build a new resthouse.[1]

This description holds good with some modification. Traces of the stone steps leading from the river to the fort exist. By a curious mistake Davy speaks of three walls one within another. There are but two. By "widest at its angles" should be understood the four corner bastions which the jungle growth must have prevented Davy from recognizing. In his sketch they appear merely as minor buttresses.

Each face of the curtain walls is 120 ft. in length ; leaving 32 ft. gorge for the projection of the bastions at each angle. "The inner enclosure"—Schweitzer's "large square bulwark"—is 46 ft. square, making the intervening space between it and the rampart walls 37 ft. "The deep well" should have been placed in Davy's plan on the right of the entrance, which faces the Gętaheṭa-ela. It is now a yawning pit. The lines of the fort may yet be followed accurately by pushing through the overgrowing scrub, but the batter, or outward slope, of the escarpment has been freely dug into for gravel.

The Portuguese do not seem to have had a fort at this spot. On the top of a low hill adjoining *Bandára-watta*, now under thick *baṭa* (cane) jungle, is a small *koṭuva* or fort built of irregular horizontal courses of rough stone, 1½ to 2 ft. in size, raised to a height of some 10 ft. This little redoubt, as far as could be ascertained, after cutting a way round and over it, was a nine-sided polygon, base 44 ft., adjoining faces 36 ft. each, zigzagging thence into two horns, 28 ft. from point to point. The hill is still called *Beḷum-kanda*, "the look-out hill." It has low ground all round, except on the side facing *Bandára-watta*, where two *bemmas* or ramps, banked with stone, 4 ft. in height. connected it with the Dutch Fort. Similar embankments run parallel to the river and ela.

The position of the Dutch Fort with regard to the Sítáwaka-ganga, Beḷum-kanda, Berendi Kóvil, and Cantonment Hill, shown in the accompanying plan, testifies to the skill of Dutch engineers in selecting for the fortification a position so well adapted by Nature.

On the Avisáwélla side of the Gętaheṭa-ela, upon the hill now occupied by the Magistrate's bungalow, the British had a cantonment in 1800. This was later temporarily abandoned, but re-occupied from 1815 to 1817, when it was made a dependency of Ruwanwella. The Dutch probably held this hill with its "large range of buildings defended by an entrenchment" as an outwork of their main Fort.

Immediately opposite *Bandára-watta*, across the Sítáwaka-ganga, on a tongue of high land formed by a sharp bund of the river, and within 200 yards of the new bridge, are the ruins of the temple structure known as *Berendi Kóvil*. Says the old chronicle :—

There was a certain king, Máyádhanu by name, who was a mighty chief of men. Now, he had a son named Rájasíha, who was an exceeding cruel man. And he was wont to accompany his father in his wars in divers places ; and being puffed up with victory, this great fool, in the wickedness of his heart, slew his father with his own hand and took possession of the kingdom. And he was known as Rájasíha of Sítávaka. And for some time he took a delight in religion and performed meritorious acts. But one day the king, after that he had given alms to the priesthood, was seized with fear, and inquired of the great elders, saying, "How can I absolve myself from the sin of killing a father?" Thereupon the learned elders expounded the doctrine to him ; but they could not satisfy the perverse mind of the wicked man. And when he heard these words, saying, "The consequence of a sin that hath been committed cannot be destroyed," he was provoked to anger, like unto a serpent full of poison when it is beaten with a stick. He forthwith put the priests one and all to death, and turned to the followers of Siva, and inquired of them ; and when he heard them say the words "It is possible," he drank them in as if they were nectar ; and then he smeared his body over with ashes and became a worshipper of Siva. And after that he began to destroy the religion of the Conqueror by slaying its priests and burning its sacred books, and breaking down its temples ; and thus did he bar the way that leadeth to heaven.[2]

Local tradition adds that the Brahmins induced Rája Siṇha (I., 1581–92 A.D.) to build the Hindú Kóvil, since known as *Berendi* (a corruption of *Bérenda*, "the temple to get redemption"), and that as the work was progressing fire fell from hell and took the apostate monarch to his own place.

Percival appears to have just seen the ruins in 1800 :—

20th March.—I took the opportunity of our halting this day to go to see the ruins of a temple which lay close by our encampment. It was the first built of stone which I had seen on the Island. About four or five feet in height of the walls still remained, with a flight of steps all around them. Great pains had been bestowed on its construction ; and several inscriptions were still visible on the flags and pillars which formed its basis.[3]

Forbes was there in 1827 :—

Here, within several quadrilateral enclosures, is situated the remains of the Bairaindé Kovilla, erected for demon worship by Rája Siṇha about the middle of the sixteenth century. The thickness of the jungle, which grew luxuriantly, and spread from the interstices of its well-laid pavement, prevented me from obtaining a correct

[1] Davy, *l.c.*, pp. 352–3. [2] *Mahávaṇsa*, XCIII., 2–11 (English translation, 1889, Part II., pp. 325, 326). [3] Percival, *l.c.*, p. 381.

measurement of its size, or knowledge of its peculiar architecture: but, so far as I could discern, it appeared to have occupied the centre of an elevated stone platform of eight feet square, and to have been about thirty feet in length, formed of handsome carved pillars supporting a cornice. The plan of the pillars of this building appeared to be as if eight ornamented pilasters projected, two on each side from a plain square pillar.

Mr. H. White, in his notice of "Sítáwaka and its vicinity," says of Berendi Kóvil:—

A wide ditch, which is crossed in approaching this ruin, is spanned by single hewn stones of great length and thickness, and accurately fitted together. The ruins are in fair preservation, but a number of the stones have been carried away and used for building purposes. The beauty of the carved stones, which still remain, show that the hand of the worker in stone had not lost its cunning, even so late as the middle of the sixteenth century, when this kóvil was built.[1]

From the high road is first reached "the wide ditch," spanned by five massive slabs of stone, 14 ft. 4 in. in length by 1 ft. 10 in. in thickness, two averaging 3 ft. 6 in. in width. This moat is united with the river on the right, and to the left loses itself in low land. A succession of three broad and low earthwork terraces lead past a small house (recently built) direct to the kóvil. Here the rectangular *vidiyas* have steeper slopes and are more regularly defined. All three are long parallelograms, and are skirted by the river on the right and rear. The lowest terrace behind the kóvil is 280 ft. in length by 60 wide, with a *bemma* or bank slope of 15 to 20 ft. Above this terrace is a second with an 8 to 10 ft. embankment, 180 ft. long by 45 ft. in width. The third and highest terrace, 4 ft. 8 in. in height, is revetted vertically with smoothed stone laid in six courses. The wall has a base and cornice of plain ogee moulding, and is topped by a coping of double flexure, deeply under-cut, with facets, 10 in. square at varying distances apart. The centre dado is ornamented by flat false pilasters in low relief, immediately below these facets. The simplicity of the retaining wall, free from detail (which would here have been out of place), in just proportion of height, and lateral stretch, could hardly be improved on.

In the centre of each *bemma* at both sides and at the rear were stone steps, and at the top of the third terrace monolithic doorframes. One jamb, at the back, carved with the universal *getaliya* and lotus petal bevelling still remains upright.

The kóvil itself rises directly from a paved basement projecting 2 ft., and recessed to follow partially the indentations of the kóvil platform. The wall of this basement has evidently been modelled on the revetment of the third terrace, with the essential difference of detailed moulding in keeping with the temple platform immediately above it.

The dado, 10 in. in depth, has, in lieu of the engaged pilasters, plain perpendicular bands differing in width, and irregularly interspaced but balancing each other left and right from the centre. The cyma moulding of base and cornice is here softened by surface ornamentation of water-leaves finely carved, whilst the plain facets become small conventionalized *makara-toran*.

The elevation of the kóvil platform, rising 2 in. to 8 in. above its basement, follows the profile lines of the terrace of the retaining wall, but, to break the monotony which an exact repetition would inevitably have induced to the diminution of the general effect, the dado was made to throw out from its centre a bold torus played at top and bottom. The 2-in. resulting fillet, carved with a string of circular and star-shaped flowers, is carried round the temple wall. The delicacy and refinement of this garland in stone, and the artistic taste which conceived its adaptation to give relief where relief was essentially required, must be seen to be appreciated. The cornice terminates in a low ledge.

The exterior line of the platform elevation shows a central front on three of the sides, 8 ft. in width, receding left and right 1 ft. 6 in. to an inner surface, itself recessed 1 ft. 6 in. by 1 ft. 8 in., but returning to the same plane. On no side is the wall now quite intact. The substructure was not brought round to the front, where there was evidently a portico of which the foundations crop out here and there. The front wall of the kóvil itself runs in an unbroken line to the jambs at the entrance which is 4 ft. in width. It is moulded and carved like the side walls, but with the addition of a trail pattern on the coping face. The door jambs are formed by rectangular terminations projecting from superposed slab courses 6 ft. in length. The upper slabs bear different continuous flower and leaf designs in *basso relievo* arranged circularly, the middle slabs oblong leaf patterns, whilst the lowest are plain.

From the left side of the platform juts out an elegantly carved *pilla*, or water spout, with a gutter at top, and finished by a lotus, suggesting vividly the drooping reality of nature.

The actual available area within and upon the four walls could only have been 15 ft. 6 in. square.

That the work at Berendi Kóvil was suddenly stopped whilst in progress is attested by the pieces of massive volute balustrades (8 ft. 6 in. by 6 ft. 9 in. when united), a huge oval "moonstone," and many half-dressed slabs, which lie about.

What the ultimate intention of the architect was, may never be known. The slabs near the kóvil, 1 ft. 10 in. height, carved with flat angular engaged pilasters in high relief, the shafts of which vary in width, were perhaps intended for a substantial architrave, but in the absence of a single column this is problematical. The Portuguese, by sweeping away walls and columns (if the temple ever rose above its platform), have rendered conjecture well-nigh hopeless. "Pillars" and "inscriptions" there are none at the spot, and careful inquiry failed to elicit information regarding the existence of any elsewhere in the neighbourhood. The description of Percival and Forbes is not quite intelligible in view of what is left. The unique lion-supported pillar at Medagoda Déwálé, if removed from Berendi Kóvil, would seem to be the solitary specimen remaining. Of short ornamented piers several are to be found at Medagoda, besides Major Haddock's at Ruwanwella and that at Mániyangama Viháré. These, together with the short rectangular pillar, very elaborately carved, on a *bó-maluwa* at Taldúwa, and the fragments discovered at Ganépántiya—both hamlets within a mile of Berendi Kóvil—may well have belonged to that temple.

Two small slabs, 3 ft. by 1 ft., perhaps terminals for steps, now lying to the left of the building, are carved in low relief with the familiar representation of a vase. In this instance the vase is placed on a moulded stand ornamented with a lotus, water leaves, and neat platted-cord design. Very similar "guard-stones" are among the best known types found at Anurádhapura.

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[1] *Orientalist*, vol. IV., p. 35.

BERENDI KÓVILA

PLAN

Scale 4 Feet to an Inch

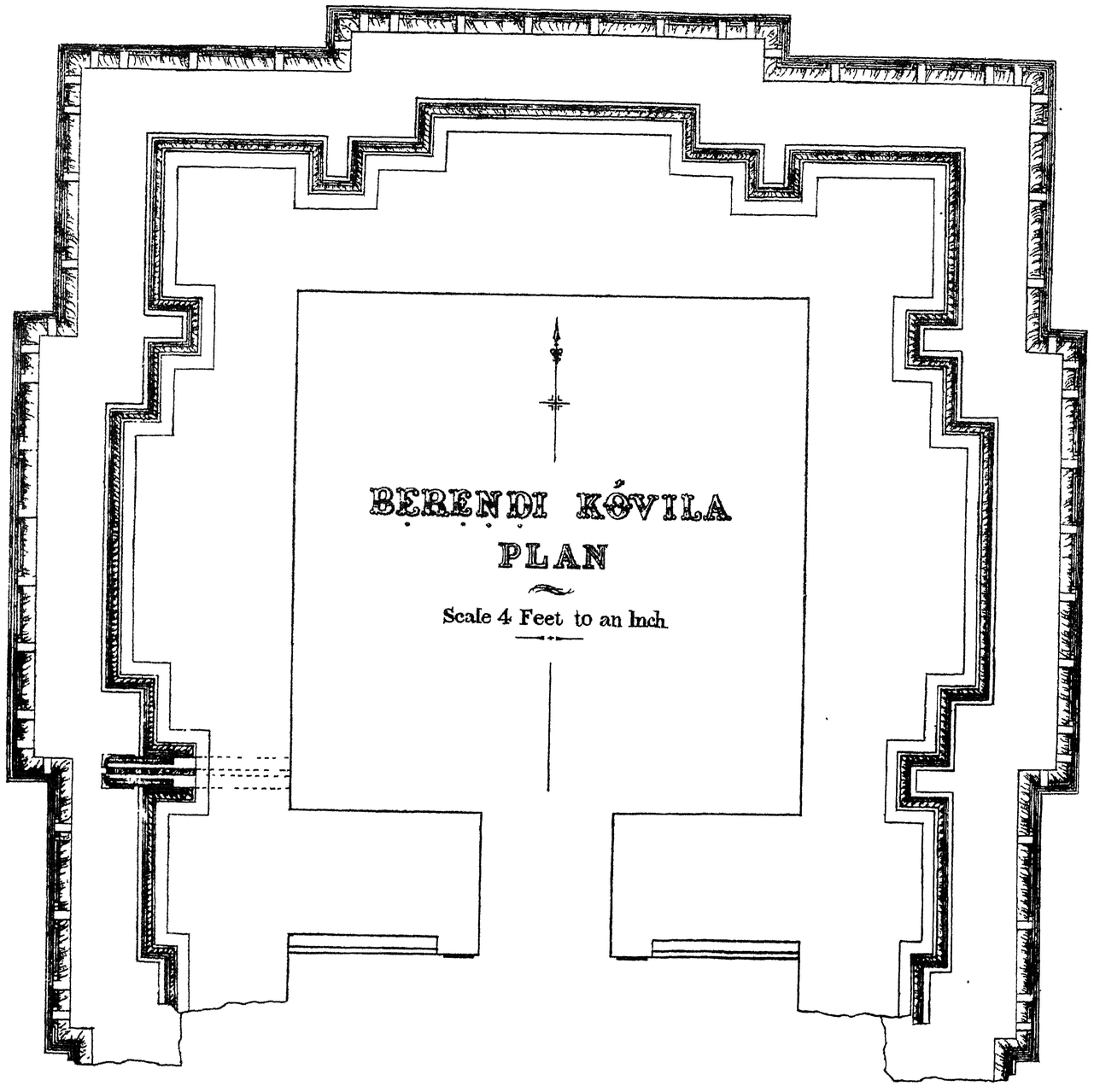
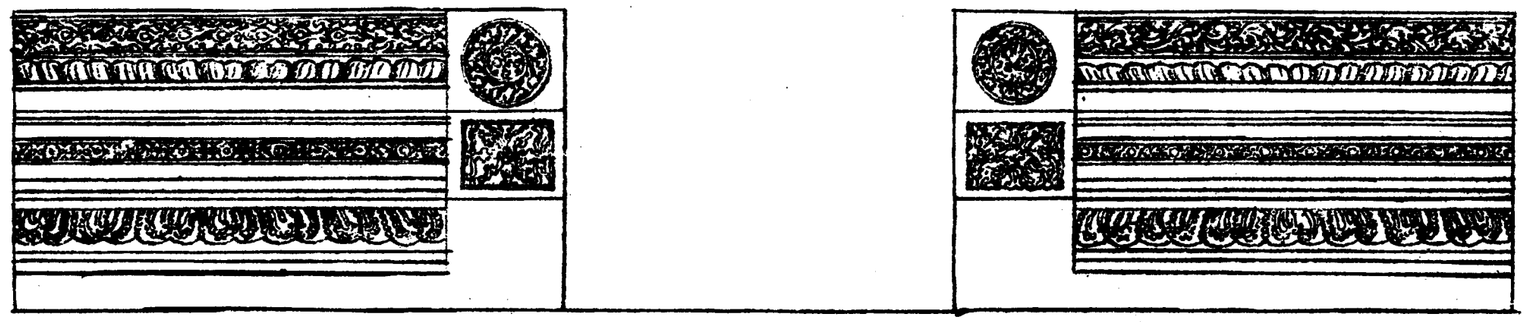


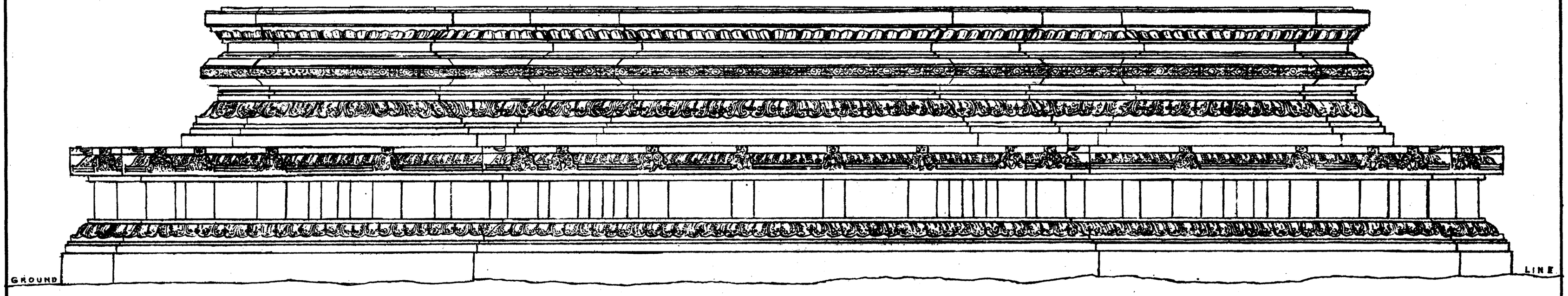
Photo-Lith. S.G.O. Colombo N°61/03

BERENDI KŎVILA

ELEVATION



SOUTH



NORTH

Scale 3 Feet to an Inch-$\frac{1}{16}$

Photo. Lith. S.G.O. Colombo № 62/03

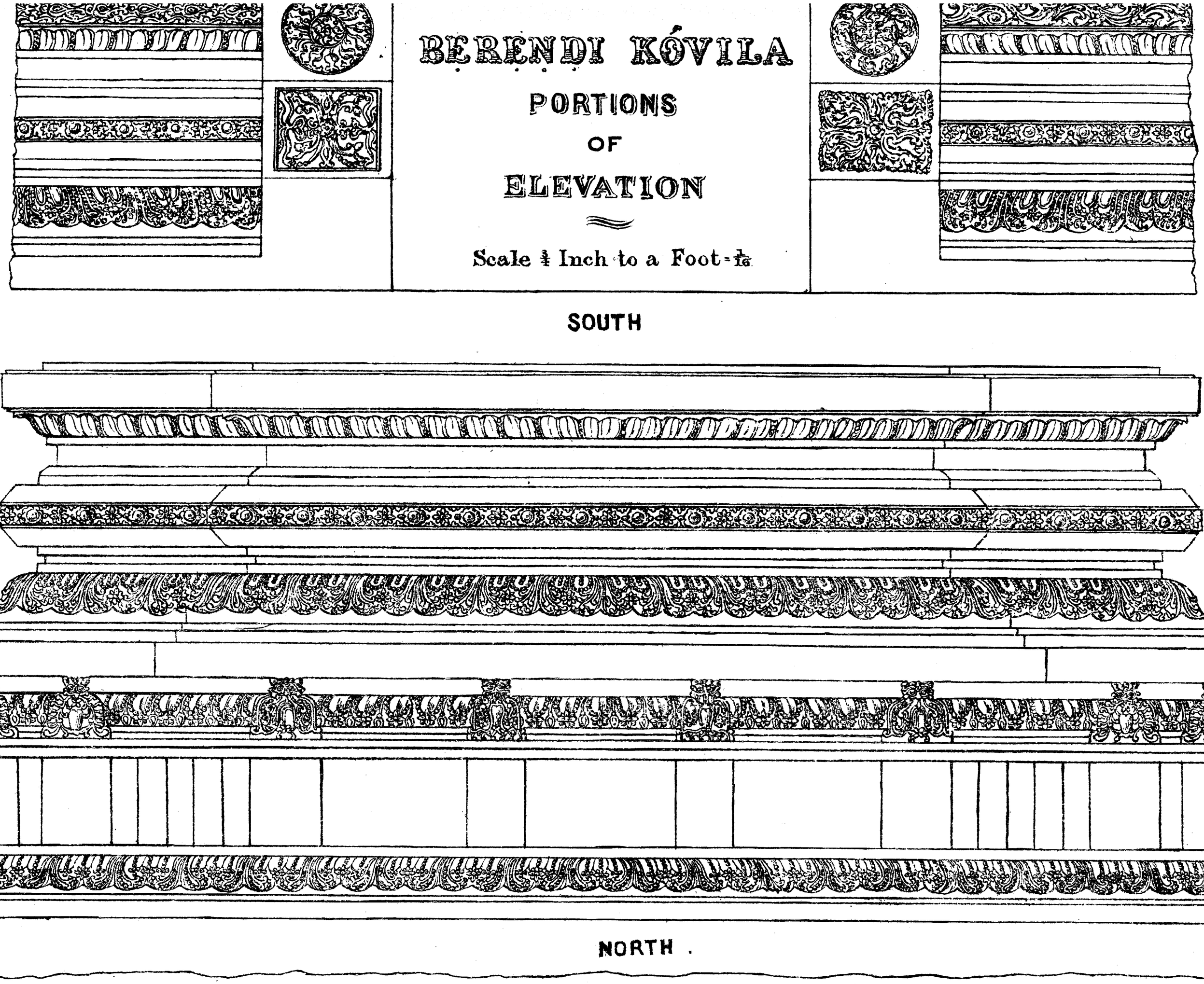
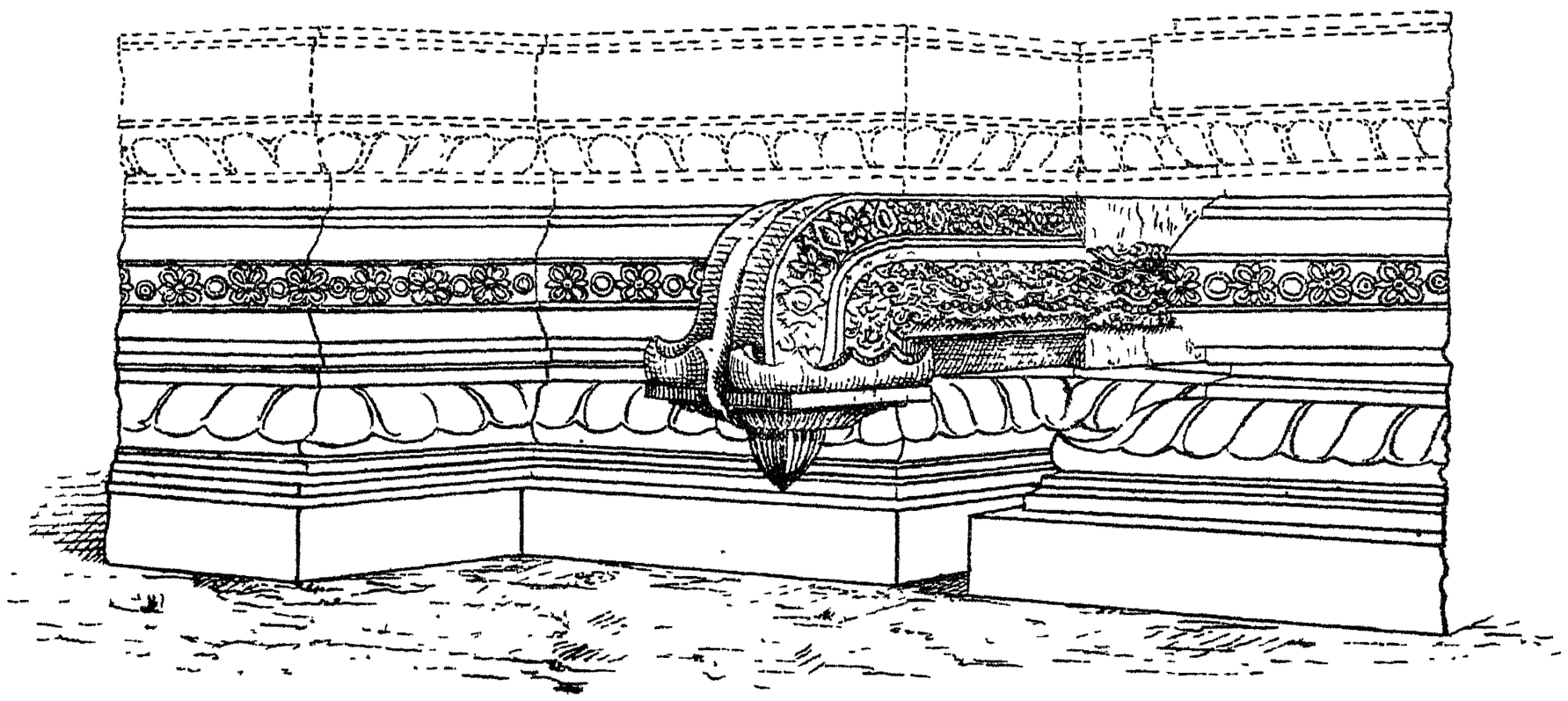


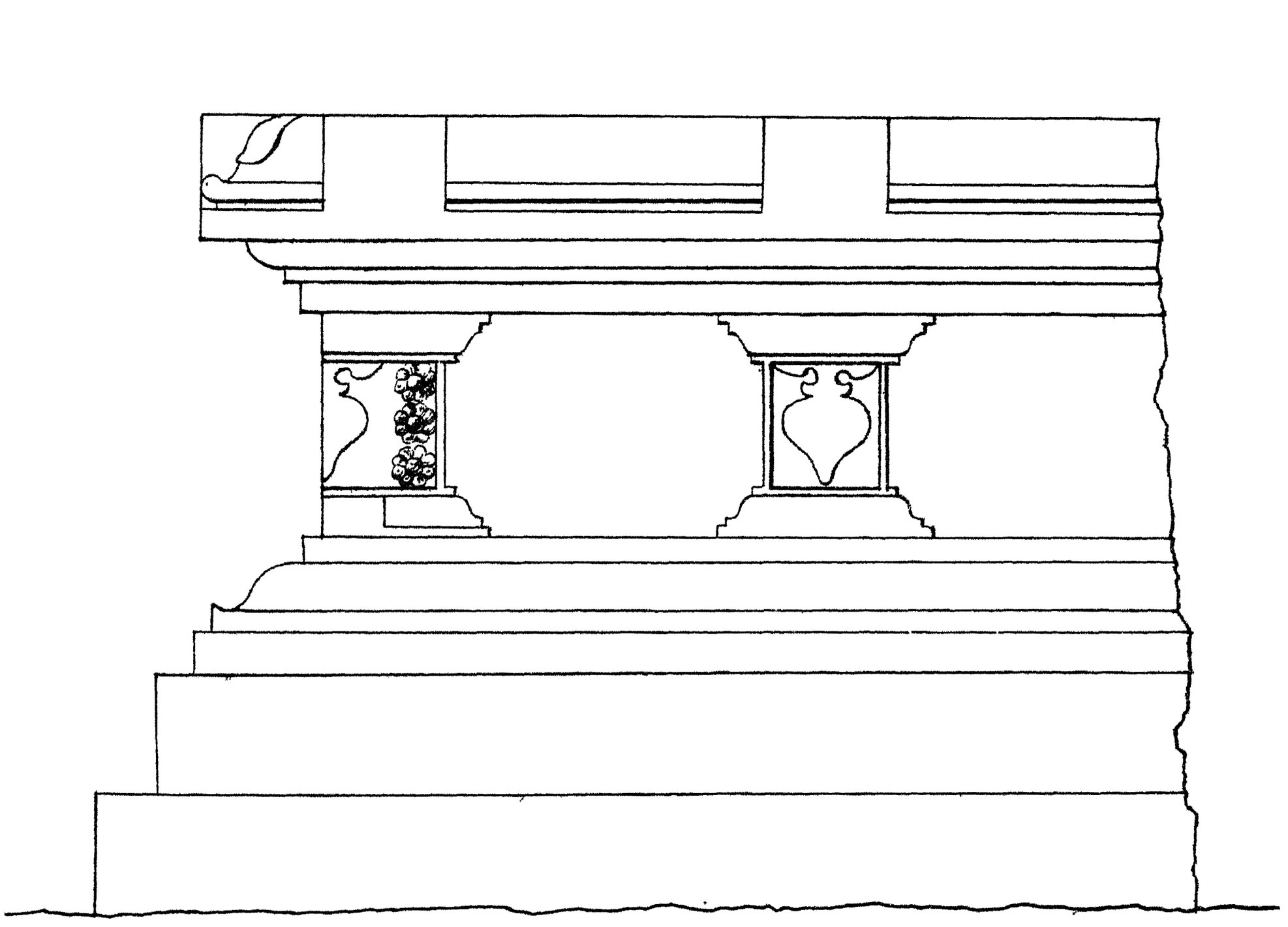
Photo. Litp. S.G.O. Colombo No 263/03.

BERENDI KŐVILA



STONE SPOUT

(WEST ELEVATION)



STONE REVETMENT

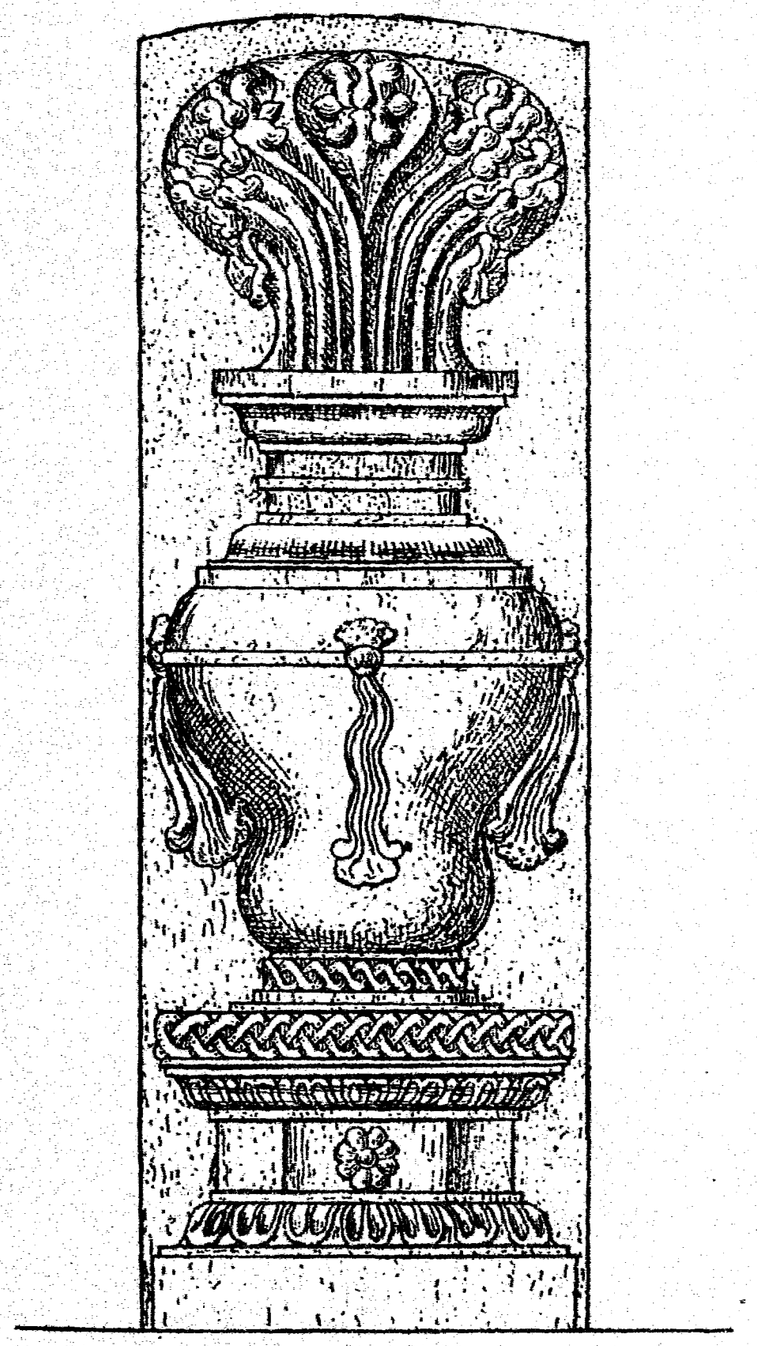
(OUTER TERRACE)

Scale ¼ Inch to a Foot - 1/16

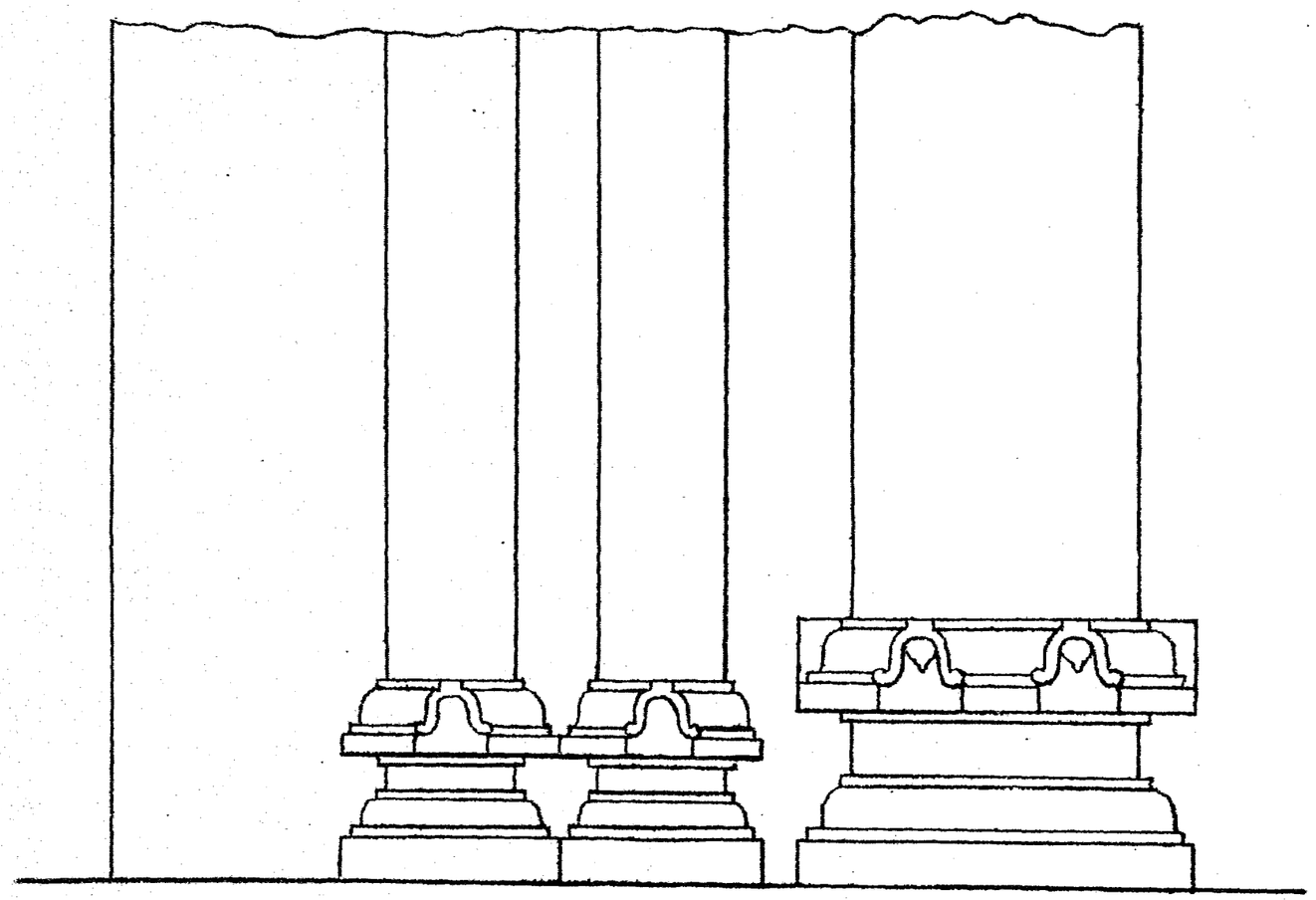
Photo-Lith. S.G.O. Colombo, No. 64/03.

BERENDI KÓVILA

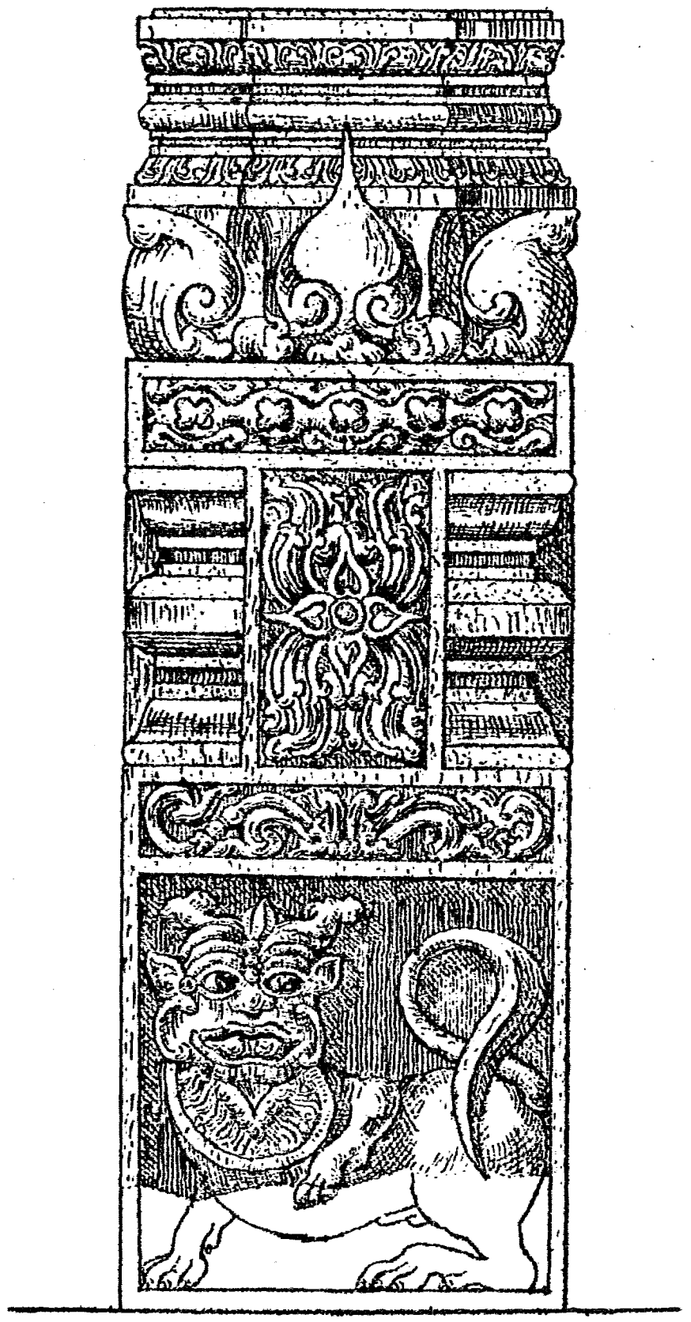
STONE CARVING



GUARD STONE.



DADO



PILLAR.

Scale 1½ Inch to a Foot-$\frac{1}{8}$

Photo. Lith: S. G. O. Colombo No. 54/03.

At the ferry over the Sítáwaka-ganga, all but buried in the mud, is a solid stone *úsanaya*, or an altar, brought some years ago on a bamboo raft from Berendi Kóvil. For this the natives have no other name than *hat-mál-gala* ("the seven-garland stone"), from its being moulded in seven courses.

Such is all that now remains of Berendi Kóvil—in several of its features still exhibiting a graceful example of stone-built temple architecture hard to match in Ceylon.

Whatever view may be held of the influence of Dravidian art at Anurádhapura and Polonnaruwa, there can be but one regarding Berendi Kóvil, even if history and tradition were both silent.

It bears ample evidence of the general characteristics of Dravidian style. The bold bi-flexed cornice of the terrace walls and the richly ornamented platform of the Kóvila are architectural features common enough in Southern India, widely differing from, and in elaboration transcending, the simpler conceptions of which Sinhalese masonic art was at any period capable.

But to fully understand and realize its original elegant design, a study of the best temples of South India would not suffice. Berendi Kóvil must have had a refined beauty all its own. Adopting Dravidian form for its outline plan, the obtrusive garishness of Hindú adornment was replaced by details of surface ornamentation soft and chaste.

[*Extract from Diary of Mr. C. J. R. Le Mesurier dated October* 7, 1885.]

Visited the ruins of the Barendi Kóvil near Sítáwaka ferry. There are the remains of an ancient unfinished temple (so it was said, but I was unable to find any one who could give me an intelligent account of it). The ruins stood on a registered temple land belonging to the Maha Déwálé of Kandy. The Basnayaka Nilamé is said to have leased the land to Migettuwatta Priest for ninety-nine years, who has in turn leased it to a low-country man, who has built a nice little house out of a portion of the stones of the temple.

[*Extract from Diary of Mr. F. H. Price dated May* 17, 1887.]

Wrote on the 8th May to Ratwatta Basnayaka Nilamé to ask him if the premises of Berendi Kóvil (¼ mile from Avisáwella) had been leased by him. Further, asked him if he was inclined to take any steps to restore the ruins of the kóvil. It was built about the middle of the sixteenth century by Rája Sinha, the apostate. The Basnayaka Nilamé now replies that one of his predecessors leased the premises to Migettuwatta Unnánse and another, and that he is anxious to cancel the lease. Asks me to help him to this end. Also says that he has a great desire to restore the ruins, but cannot afford to do so. Have written to the Government Agent asking him to obtain the lease from Migettuwatta, and as soon as it is cancelled proposed to take further steps towards the restoration, or at any rate preservation, of this interesting ruin.

Of the "jaggery granary" (*hakuru-atuva*) near the Getahéta-éla, Mr. White writes :—

Near the Sítáwaka ferry, on the bank of the Getahéta stream, is a mound, encircled by a broad but shallow ditch or moat. This is called the *Hakuru-kotuwa*, or "Sugar Fort," and the natives say that in days gone by it was used as a jaggery store. The moat, filled with water, prevented the approach of ants, who would otherwise consume the tempting treasure.[1]

And Mr. Ievers :—

Noted near ferry on the Getahéta-oya side in Nugawatta village a place called *Hakuru-atuwa* ("jaggery granary"). It is a piece of ground about an acre in extent, on which granaries were built in Kandyan dynasty times and surrounded by remains of a very broad moat about twenty yards wide, but shallow and dry. This, the villagers say, was filled with water to prevent *kumbi* (ants) from crossing to the jaggery. [*Extract from Diary, April* 4. 1884.]

3.—PANÁVAL KORALÉ.

Habunkaduwa.- Happening to remark to the Kórála how objects of ancient art or general interest exist in this part of the country, he said: "We are just passing a Portuguese Fort." This is an illustration of the fact that from thoughtlessness or indifference the people do not mention such things as antiquities, unless you ask them specially. I found that there was here a curious bowl-shaped rock of considerable height, and on ascending I saw traces of work showing that there had been buildings on the flat surface of the summit. Only the site remains. This place is called Habunkaduwa, and was most likely fortified when the Portuguese made a descent into Sabaragamuwa (Kuruviti Kóralé), as it would be in their direct route from Sítáwaka, and is a strong natural position with water available. [*Extract from Diary of Mr. R. W. Ievers dated March* 31, 1884.]

Mahara.—One branch of the Ehéliyagoda family is located in this village, and the viháré was erected by the late Disáwa, who died in 1868. It stands slightly above the spacious well-built pansala, and is reached by a stone stairway with iron hand-rail. As might be expected, in design it greatly resembles Levangama Viháré. It has a similar verandah enclosed, but smaller (37 ft. by 24 ft.), entered by doors on two sides. On the roof are various flower and foliage patterns with *nári-latá* at two corners, and in front of the main entrance to the viháré the twelve zodiacal signs.[2] Here, too, the outer face of the viháré walls are enlivened with Játaka stories, Vesantara, Dharmmapála, Sáma. Viháré dimensions, 19 ft. by 16 ft. Images: the seated Buddha with a standing Buddha against either side wall, and on the left a large, finely modelled figure of Vishnu, 10 ft. 9 in., carefully coloured, with appropriate insignia, chank in right hand and disc in the left: at his feet a cobra with expanded hood. Red lotuses with flowery border upon a black back-ground, tastefully drawn, adorn the roof. On the walls figures of Saman, thirty-six Rahats, with Sáriyut and Mugalána adoring the seated Buddha on their knees. The front doorway of the viháré is flanked by pseudo attached pillars, rampant lions and janitors, and surmounted by a modern *makara-torana*, all in relief, but marking with lamentable force that degeneracy of Sinhalese plastic and colouring art, which even lavish expenditure is unable to restore to its former elegance.

[*Extract from Diary of Mr. R. W. Ievers dated April* 2, 1884.]

April 3.—Visited the viháré and the pansala [at Mahara]. Both newly rebuilt and well cared for, and the former handsomely decorated, endowed by the Ehéliagoda family and villagers with four amunams (= say ten acres), of mud land, in marked contrast in upkeep and condition to the royal endowment.

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[1] *Orientalist, loc. cit.*, p. 36.

[2] As an instance of the want of recognition of the utterly incongruous and puerile, even among some *soi-disant* "educated" natives, it may be mentioned that the signs of the zodiac are introduced to notice by the words "*Best Indian finish*" in English. This is only equalled by the recent daubs on the walls of the new Beligala Viháré, in which gods and goddesses are represented in the *Diviya-lóka*, wearing modern hats and dresses, and seated at a table with a globe lamp!

Maniyangama.—Of Mániyangama Viháré Mr. H. White, C.C.S., writes in his interesting paper on Sítáwaka already quoted :—

This is a rock temple situated on the side of one of the steep hills, nay almost mountains, mentioned by Davy, and called Yakahatua. It is about two miles from Sítáwaka. The viháré is built in the usual way, under an overhanging mass of rock, and contains a recumbent figure of Buddha, two upright figures, and one of Vishnu, while about the entrance are painted representations of Sakrayá and the deviyo. Among the curiosities of the viháré are a copper bowl with the word "Srí" (royal) engraved upon it, a pair of elephant's tusks, and a curious old blunderbuss said to have been the gift of one of the kings. It is very short, with a cumbrous stock, and is very heavy.

The temple is of type No. 1. A gradual ascent by some fifty tiers of rough steps leads up to the rock under which both the pansala and the viháré are built. Fronting the viháré stands the *bana-gé*, an open wooden-pillared *maḍuwa*. Mounting some half a dozen steps, access is had to a lean-to verandah (40 ft. by 7 ft. 8 in.), half walled with wooden balusters. Thence are pierced through the solid viháré wall two arched entrances surmounted by *makara* and *monara toran*—the former flanked with engaged pilasters and conventionalized lions in relief. The verandah face of the viháré wall has on it paintings of *Mára yuddha*, *Sutarawaran Deviyó*, and below *doraṭupálas* and a portrait of Kírti Śrí Rája Siṅha. On the left wall is depicted the Buddha seated and receiving the adoration of Sáriyut Mugalána, Indraguttha, Maha Kásiyappa; below Anuruddha, Síwali, Anadama (Rahat priests), and Sumana and Sópánaka (Sámanéras), worshipping "Śrí Mahabódiya"; on the right wall *Maitrí Bo satáno*. At the left corner of the verandah has been placed a short pillar, similar to some at the Meḍagoda Déwálé, with its top scooped out to serve as a lamp.

Entering the viháré (which is dimly illumined by such light as struggles in through the low deep arches and a useless window, cramped, and placed high up on the wall) the height and confirmation of rock roof first strikes attention. In most cave temples the rock falls away inward. Here it sinks in hipped-form from a height of some 35 ft. to 12 ft. 8 in. at the junction with the front wall, projecting thence nearly at right-angles considerably beyond the verandah. The viháré is 34 ft. 8 in. in length, with a depth of 18 ft. 6 in. Stretched on a low bed from left to right, against the rock opposite the entrance, is a recumbent figure of the Buddha, red robed. Measurements: from *siṛespota* to feet 28 ft., height to left shoulder 6 ft. 8 in., right elbow to finger tips 8 ft., feet 3 ft. 5 in., face 4 ft., breadth of eyes 1 ft., length of nose 10 in., breadth of mouth 9 in., *siṛespota* 2 ft. 7 in., pillow diameter 2 ft. 6 in. Above the sleeping Sage the bellying rock is painted with an elaborate awning, of which the groundwork is formed of large lotuses with triple border of continuous foliaged scroll, small lotuses, and lotus petal design, and two *hansas* facing. Still higher are more lotuses and eighteen *déva rúpas*. Images: to left Vishnu, 10 ft. 2 in., under a *mónara-toraṇa*, two yellow robed standing Buddhas (the larger 12 ft. 3 in.), a small seated Buddha (2 ft. 8 in. by 1 ft. 10 in.), interspaced by paintings of *dévas* and Buddhas. The inner side of the front wall is covered with representations of a *perahera*, Rahats worshipping Buddha, and above dágabas separated by the tasselled *chakra* ornament of the Bharhut sculpture found also on the carved pillar at Meḍagoda Déwálé.

Upon the exterior wall above the low verandah roof a conventional *perahera* is delineated in colours of semi-tone with its procession of elephants, relic *karaṇḍuwa*, flag-bearers, &c. In a similar fresco to the right is seen a dágaba, the Buddha seated under a canopy adored by worshippers and Mahara Ratémahatmayá with attendants.

To the left of the viháré, almost touching the rock, is built a dágaba, 24 ft. in circumference.

The pansala rooms are ranged beneath a rock to the right, and here is pointed out a natural pit or well in the granite floor, disappearing diagonally into the heart of the hill. Doubtless it was from this "dark black hole" that the Dutch in 1860 "routed the Devil," as Schweitzer naively relates. The account will bear repeating:—

The 2nd, 3rd, and 4th [November] we rested at *Sittawack*: the next day we destroyed two Heathenish Temples not far from that place; they were built upon a rising Ground, and cut out of a vast Rock: within they were adorned with many Images and Statues of Wood and Stone, representing Devils, &c. Under one of the Pagods we found a dark black hole; as it were grown so with Smoak, nobody durst venture to creep in. We threw some Straw into it and Fired it, but we could not sound the Depth or Length of it. Some fellows were mightily afraid of standing near the hole, and were afraid that we should poke some Cingulayan Devil out of it; but if he was there, he did not come out, nor did we find out what it was made for. We had several Lutherans and Papists amongst us; the first of these fell a Singing some Spiritual Hymns in the Temple that had that hole under it. The Papists went together into the other, and they having among them an Old Fellow that had been a Priest heretofore, he fell to saying Mass. There was on a sudden such a noise, and thundring, and cracking, that we thought we would have been all blown up, or that the Temple would have fallen upon us. Some run out thinking to be safer, but the noise and hurly-burly was greater there than within, so that some came in again; and this continued a quarter of an Hour.....

The 10th of March I went with two other Lutheran Gentlemen (each of us having a Gun with us) to the Hill, where we had not long since destroyed the two Pagods, to see what condition they were in. We found them ruin'd as we had left them, and poked again in the dark hole. But I believe we had routed the Devil the time before, for we could not make him roar any more, do what we could.[1]

The last extensive restoration of the viháré was effected in the time of Kírti Śri Rája Siṅha (1747–1778 A.D.). The viháré holds two *sannas* granted by that king. The first, dated Saka 1713, recites that the cave temple had existed from olden times and been many times repaired, and offerings continued thereto by "Wallagam Abbha Maha Wásala," and repainted and repaired by "Narendra Siṅha Maha Wásala." It dedicates to the temple an extent of 5 amunams 3 peḷas 4 kurunies of land, together with a copper gilt *pátra*, two elephant tusks, and two dancers. The other ola confirms the grant to Guthu Bikshu, in the name of Buddha, three years later.

Some of the fields dedicated lie at the foot of a hill between Mániyangama and Avisáweḷla, and a small tract, *Baṇḍára-weḷa*, is still cultivated for Keḷaṇi Viháré.

Mr. White gives the story connected with *Kobbottara-gala*, the buff termination of the range on which Mániyangama Viháré lies:—

It was the residence of two birds "Gale Kurullo." The inhabitants caught one of their offspring and presented it to the king. While in his possession it fought with a deer. The bird, grasping the deer by the leg, clung to a tree and was rent in two. The family living near this rock have as their family name "Gala Balannalágé," or "protectors of the rock," and are in possession of land near the rock, which they allege was given to their ancestors by the king upon a "sannas" or grant, which is not now forthcoming. The legend of these birds is locally current, and I had this version from one of the guardians of the rock. He says that he saw one of the birds in his youth, and describes it as black, with three white marks on its neck. I think the duty of this family must have been to guard these legendary birds.[2]

[1] Christopher Schweitzer, *loc. cit.*, pp. 132, 140.

[2] *Orientalist*, *loc. cit.*, p. 36.

The birds, whether white or black, were almost certainly sea-gulls or other marine species. Seizing their prey off the coast they made straight for this high range inland, and there deposited it. The *Gala-balannó* were expected to watch for the birds at the proper season and to rob them of their prey, carrying it at once to the king. These mysterious birds of passage have deserted Kobbottara-gala for many a year.

Pannila.—In Pannila appears a curious field named "Appalawannane.' or a chatty-spread. Upon inquiry the Arachchi explained it as being the place where, in time of the Portuguese, cooked provisions (*aḍukku*) were supplied to the troops, &c., passing through to Sabaragamuwa The villagers, on being told they were coming, put the provisions in this place on the path, and fled to the jungles. [*Extract from Diary of Mr. Ievers dated July* 22, 1884.]

PATA BULATGAMA.

Amanawala.—Ten miles from Kitulgala. An old déwalé, of considerable local repute, similar in design to the ordinary shrines of the district.

Ambamalla.—This viháré lies four miles from the Bulatkohopitiya resthouse and two from the minor road to Ruwanwella. It is built on a boulder about 30 ft. high, at the foot of which is the pansala. In outward appearance the viháré resembles an every-day ambalam. The viháré is 8 ft. square by 6 ft in height, skirted by a half wall and rail verandah, 19 ft. by 12 ft. 6 in., under tiled roof. Images: ordinary. The only feature of artistic value are the two stone pillars in the verandah at the front. They are monoliths, 6 ft. 4 in. in height squared to 8 in. The lower part (2 ft.) is rectangular and carved with a flowing double scroll and *geṭaliya* design to disguise the modulation into the octagonal, which runs back again to a square head bearing panels. One pillar has four different conventional single flowers; the other, figures on three sides and a flower on the fourth. These two pillars are still disfigured with whitewash and bright colour. They are the only visible remains of the old viháré, as the other pillars had been built into the modern walls.

The present viháré was built at her own expense by a woman of the village.

The village of Polpitiya adjoins Ambamalla, and the story goes that the names got mixed accidently. Two men when meeting at an ambalam took up by mistake each other's load, the one a basket of mangoes *(amba-piṭa)* and the other a bag of cocoanuts *(pol-malla)*.

[*Extract from Diary of Mr. F. H. Price dated May* 27, 1886.]

Ambamalla village. Went a little out of the way to see the village viháré. No history; said to be the remains of an old viháré 800 years old! Two very well carved monolithic pillars at the entrance, covered with whitewash: so told the priest to have them cleaned, which he promised to do. No Assistant Government Agent has been here since 1870.

Rangalla.—Two miles over the hills from Bulatkohopitiya. A small rock temple with projecting tiled porch, 11 ft. by 9 ft., open in front. The viháré cave is 10 ft. 6 in. by 9 ft., and made additionally dark by a single door, only 4 ft. 10 in. by 2 ft. Inside against the rock at the back are three seated Buddhas in line, red robed, the central image larger than the others. The features are good. That in the middle and the one on its proper right are said to have been cut from the rock—the third instance met with in the whole of the Kégalla District.[1] Painting: on wall, Mára's assault on Buddha; roof, Buddhas and flowers. Exteriorly over the door a very poor modern *makara-toraṇa*, and on the side walls an execrable attempt to depict some of the many hells of Sinhalese mythology.

Uduwa.—An old temple of type No. 2. It lies four miles from 10th mile on the Kégalla-Bulatkohopitiya minor road. The viháré is an upstair building, 7 ft. 6 in. by 6 ft. 8 in. and 6 ft. 10 in. in height, supported on stone piers with a porch, 15 ft. by 19 ft., and has, as usual, a balcony round it, 12 ft. 6 in. by 10 ft. The only images are a bronze Buddha, 2 ft. 10 in. by 1 ft. 8 in., under a *makara-toraṇa*. The painting much worn; on roof, creepers; on wall, Rahats, and worshippers.

This temple is attached to the Kandy Malwatta Viháré. The incumbent relates how "the gold image of Buddha" was brought from Rakkaṇḍa-désa by Herat Mudiyánse and placed on a rock at "Buddhugé Rattana," and a viháré built over it, and how subsequently a man of Nahalla Mudiyánselage family stole it, cut off one hand, and put the image into a well, but was afterwards arrested and degraded to a Roḍiyá. The image is said to be now in Pallémalla Viháré at Kandy.[2] The image granted from Kandy to the viháré was also stolen according to the priest, but by Moormen, who lost it in the Kelani-gaṇga, and all deservedly perished.

[*Extract from Diary of Mr. C. J. R. Le Mesurier dated July* 24, 1885.]

Visited Uḍuwé Viháré on my way; 7 acres of land, 5 pelas of which are paddy. An old temple in a tumble down condition, its principal use apparently being as a cattle shed.

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[1] Rock-cut images exist, as far as ascertained, only at Ganégoḍa, Rangalla, and Tiyambaráhéna viháré.
[2] *Vide ante*, Gevalapiṭiya, p. 52.

PART III.—EPIGRAPHICAL.

Inscriptions.

THE Four and Three Kóralés are fairly rich in inscriptions, and those which have been discovered cover a wider period than perhaps any other district of its size.

Here are found cave inscriptions in nearly, if not quite, the oldest form of cave character; an illegible slab, inscribed with characters of about the fifth century A.D.; the tantalizing pillar fragment of Kássapa V. (early tenth century); the weather-worn, sprawling inscription at Selawa on slab rock, of the same century; the pillars at Wattárama and fragments from other places, dating probably from the succeeding century, their age only determinable by the few words legible here and there; of the twelfth and thirteenth centuries, two rock inscriptions of Parákrama Báhu I., and his hardly less "Great" namesake, the Pandit King, Parákrama Báhu III., the major part of both legible, besides the Evunugalla and Galatara slabs; two of Vikrama Báhu III., who reigned at Gańgáśrípura towards the close of the fourteenth century; a single inscription of Śrí Parákrama Báhu VI., the pillar at Dedigama, granting an amnesty by Bhuvaneka Báhu VI.; two inscriptions of Vijaya Báhu VII. of Kótté; the second Dewanagala inscription, probably of the reign of Wimala Dharma Suryya I.; then—skipping a century and a half—the short record at Póňdápe Viháré dated 2306 A.B. (1763 A.D.); and, finally, the inscribed slab built into the wall of Selawa Viháré detailing at length its restoration by Moratota Unnánse and the re-endowment by Śrí Vikrama Rája Siṅha in 1806 A.D.

This list, if not long, is exceptionally comprehensive, and adds considerably to the chronological series of stone inscriptions so far known.

Dr. Müller, carried away by the impression that no places of antiquity were likely to be found south of Yatahalena, in the Beligal Kóralé, paid the district a very hurried visit. In his "Ancient Inscriptions in Ceylon" he has only noticed three inscriptions of the Four Kóralés—two over caves at Yatahalena, and Ambalakanda (Paranakúru Kóralé), and the third, the older inscription, at Dewanagala. The Professor's reading has naturally suffered from over hasty examination.

The cave inscriptions contain for the most part the usual brief and profitless record of the grant of rock hermitages to the priesthood. Altogether 15 of these inscriptions have been met with: thirteen in the Four, two in the Three Kóralés. The longest are those at Yatahalena in the Kandupiṭa Pattuwa, and Lenagala in the Kiraweli Pattuwa, both of the Beligal Kóralé.

Two call for special remark: that at Ambalakanda (already referred to); and a second in the village of Díwela (Galboda Kóralé). They exhibit either ignorance, or strange freak, on the part of the mason: many letters are reversed, but not all, a distortion which imports into the rendering of the texts some difficulty, and occasionally doubt.[1]

Of the later Siṅhalese inscriptions, by far the most valuable is the *gal-sannasa* of Parákrama Báhu the Great on the Devanagala rock. This must take rank among the most important of rock records in the Island, from its definite allusion to contemporary history,—the protracted war with Gajabáhu II., and the punitive Burmese expedition of Parákrama Báhu's 12th year.

With this exception the contents of the inscriptions are commonly bare recitals of lands gifted to viháres and *pirivenas*, closing often with an imprecation on any sacrilegious molester of the grantees in their peaceable possession. Almost all are introduced or closed by the sun and moon as symbols of eternity, and some by figures of a dog and crow explanatory of the curse.

An unexpected "find" at Kotagama Viháré in the Kinigoda Kóralé was a dressed stone slab bearing a short inscription in Tamil characters of about the fifteenth century. This occurrence of a Tamil inscription some four centuries old in the heart of a purely Siṅhalese district is highly suggestive.

Sannas.

Hardly less important than stone inscriptions are the many genuine *sannas* held by viháres, déwalés, and private individuals in the district. The majority are engraved on copper plates, elongated and smoothed to receive the writing; a few are written on olas. Some are richly ornamented with sun, moon, and the sign manual ශ්‍රී *Śrí* inlaid in gold, and a fancy silver rim, presenting beautiful specimens of Siṅhalese caligraphy. The oldest *sannas* brought to light belong to the reigns of Bhuvaneka Báhu V. and Parákrama Báhu VI. of Kótté, and Rájá Siṅha I. of Sítáwaka.

The value of these old grants in supplementing the lithic records cannot well be exaggerated. Many side lights of history may not infrequently be gleaned from them; epigraphically they exhibit with faithfulness the gradual development of the Siṅhalese character from the period when writings on stone begin to fail; of the philology of the language itself, they help to build up our knowledge.

In every sense the inscriptions and grants of the Four and Three Kóralés afford material aid towards a fuller acquaintance with Siṅhalese history and speech.

Treasure and Boundary Marks.

Scattered all over the Island, and plentifully throughout the Kégalla District, are found so-called "treasure-marks." Of a few this may be the true signification: the *Wadula-pot*, or "treasure-books" (in which many of these signs, their locality, and the *mantras* essential for the successful discovery of the treasure concealed, are seriously specified), can hardly be altogether base forgeries. But in most instances—and almost certainly whenever the sun and moon appear engraved—these signs merely denote boundaries, and in some cases are accompanied by a few letters to that effect, as at Niyadaňdupola in Beligal Kóralé.

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[1] Mr. Parker has observed this irregularity in an inscription of the Vavuniya-Vilángkulam District (*Ceylon Literary Register*, vol. II., p. 408). It occurs even at Mihintalé.

INSCRIPTIONS.

PRIOR TO FIFTH CENTURY A.D.

UNTIL the cave inscriptions of the Island are more thoroughly studied, it would perhaps be premature to postulate the age of those met with in the Four and Three Kóralés.[1] But it may not be unreasonable to carry back the date to near the commencement of the Christian era.

As observed by Dr. Müller, palæographic arguments, when era dates are wanting and names of kings afford no help, allow only of approximate conclusions, "in which a century more or less is generally of no moment." Cave inscriptions present this difficulty: they are undated, the same names constantly recur in them, "and the style seems to have been stereotypic during many centuries."[2]

Alulena.

One and a half mile from Karandupona, 51st mile on the Kandy road. The inscription is cut above a portion of the upper caves:—

Transcript.

Pa ru ma ka[3] *I'jhu pu la pa ru ma ka A gi ya le ṇe sa ga sa*

Translation.

The cave of the chief Agiya, son of the chief I'jhu, [is granted] to the priesthood.

Ambalakanda.

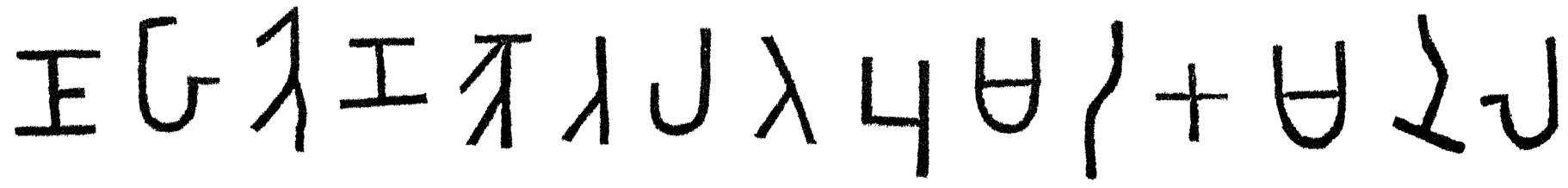
A short and erratic inscription over Gurugal-lena, a cave in the village of Ambalakanda, on the road from Aranáyaka to Nárangolla estate, in the Tunpaláta Pattuwa, Paranakúru Kóralé. It is thus noticed very briefly by Dr. Müller:—[4]

Hurugalaewatta gallena [*sic*], on a rock forming the entrance to a cave at Amblekande village, 1½ mile west of Arnicka [*sic*], and near the bridlepath to Narangolle estates in Tumpaláta Pattu, Kegalla District. Inscription partly effaced:

. . . *náha tana tera puta pumaraka masi pa* . . . .

Taking the letters as they stand from left to right, the line, as Dr. Müller seems to have tried to read it,[5] runs:—

Text.



Transcript.

Ṇá há te ṇa so ta pa ta pu ma ra ka ma ne la

This obviously gives no sense. A little consideration, however, shows that the inscription (not the sole instance even in the Kégalla District) is merely reversed, save the last two letters on the right, which are transposed. Reading from right to left it presents no difficulty:—

La ne[6] *Ma ka ra ma jha ta*[7] *pa ta*[8] *So ṇa sa le ṇe*

Translation.

"Makara Cave"[9]—the cave of Sona the middle son.

Ambepussa.

About a mile from the high road and the Resthouse, on the brow of a cave above that now occupied by the *Pattini Déválé*:—

Transcript.

Sa vi sa ka te ra sa a ti va sa ka ba ta U pa ti sa ha le ṇe

Translation.

The cave of Upatisa, brother of the pupil of the priest Savisaka.[10]

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[1] Dr. Müller puts the date of the Tonigala inscription (in his opinion the earliest in Ceylon) at about 80 B.C., and that of the Yaṭahalena inscriptions between the first and fourth centuries A.D. As a matter of fact the character appears almost as old in one case as in the other.

[2] Ancient inscriptions in Ceylon, pp. 6–24.

[3] *Parumaka.* Dr. P. Goldschmidt (Jour. R. A. S., C.B., 1879, p. 2, Inscription at Vessagiri) translates "Brahman." The word really signifies "chief" (Skt. *pramukha*, Elu *pámok*), and is applied to kings. Cf. the inscriptions of 10th and 11th century, *Siri Saṅg Boy ma purmuká*, and Tamil *perumakan* a prince, a nobleman.

[4] *Loc. cit.*, p. 49, No. 87.

[5] The retroversion of the letters here and in other cave inscriptions in Ceylon cannot have escaped Dr. Müller's notice, but he offers no remark thereon.

[6] For *leṇa.*

[7] *Majhata* = *madhyástha*, "middle." Cf. the name *Meḍuma Baṇḍa.*

[8] For *puta.*

[9] Probably so-called from its resemblance to a gaping *makara's* jaws.

[10] A copy of this inscription was sent by Mr. R. W. Ievers in 1884 to B. Guṇasékara, Mudaliyár, Chief Translator to Government. See Diary entry *ante*, p. 29, where a portion of the Mudaliyár's translation is given, but not the text.

Atugoda.

At Veṿakanda, in the Kandupiṭa Pattuwa of Beligal Kóralé :—

Transcript.

Ba ta si ṇa ha Ba tá gu a ma ta ha Sa mi ka si ya ha sa ga sa

Translation.

To the priesthood [is given the cave] of Samikasiva [son] of the minister Batágu, [son] of Batasṃa

Diwela.

In the Egoḍapota Pattuwa, Galboḍa Kóralé. Two inscriptions identical, but cut, so as to read the one (i.) from left to right, the other (ii.) *vice versâ*.—[1]

Transcript.

(i.) *A chi ri ya ka pi ha pa ta*[2] *Ba gu di vá la pa u ma ka*[3] *ṇi ḍa*[4] *i ma gi*
(ii.) *gi ma i ḍa ni ka ma u pa la vá di gu Ba ta pa ha pi ka ya ri chi A*

Translation.

This.....underground cell of Bagudiválа, son of Achiriyakapi

Hinatipone.

On a cave at Digana-héna, in Gannéwa Pattuwa, Galboḍa Kóralé :—

Transcript.

U pa sa ka A sa ha le ṇe

Translation.

The cave of the lay-devotee Asa.

Hunuwala.

In the Otara Pattuwa, Beligal Kórale. Above a cave, at present used for a viháré :—

Transcript.

Ga mi ka Ro ni gu ba[5]

Translation.

The cell [of] the villager Roṇi.

Lenagala.

In Kiraweli Pattuwa East, Beligal Kóralé. This is the boldest and, with the exception of one at Yaṭahalena, the longest inscription in the district. It consists of seventy letters (8 to 10 in. in height by 1 in. deep)—forty-seven cut in a single horizontal line just above the junction of the front wall of the viháré with the overhanging rock, and the remainder in two short lines a few feet distant to the right. The inscription is about 30 ft. from the ground, and had been partially walled up.

With the exception of the names of the villages wherein the "sheds" were provided, the text is virtually the same as that on the caves at Yaṭahalena, recording a grant by the same donor "the noble Duhatara" :—

Transcript.

A ya Du ha ta ra pu ta a ya Si va pu ta a ya Du ha ta ra sa le ṇa ma na pa da sa ne na ma a ga ta a na ga ta cha tu du sa[6] *sa ga sa di ne*
A na ma ga ma si ai ka pa ṭa ke
Ba ta sa na ga ra si ai ka pa ṭa ke

Translation.

The cave called "Beautiful,"[7] of the noble[8] Duhatara,[9] son of the noble Siva, son of the noble Duhatara, is given to the priests of the four directions, those present and those to come.[10]

One shelter[11] in the village Anama.
One in the town of Bata.

---

[1] With the exception of the same misplacement of the *u* in *Bagudiválа* in (i.), and in (ii.) of the *a* and *i* in *i magi*, the vowels are not reversed.

[2] For *puta*.

[3] *Paumaka*, taken as = *bhaumaka*, "earthy," "in or on the ground."

[4] *Niḍa* = Skt. *niḍa* "nest"; metaphorically, "snuggery," "cell."

[5] *Guba* = Páli, *gabbha*, "private room"; Siṇ. *gabu*, *gẹba*, "cave."

[6] *Dusa* = *disa*.

[7] *Manapadasane* = *manápadassana* (Páli), lit. "having a mind-captivating appearance;" "pleasant to the sight."

[8] *Aya* = *áryya* (Skt.), *ariya* (Páli), "venerable," "noble." The word is common enough in cave inscriptions in India.

[9] This Duhatara must have been a personage of some local standing at least, as he appears to have dedicated to the priesthood the two most commodious cave-dwellings in the Four Kóralés, Yaṭahalena, and Lenagala.

[10] *Agata anagata*, lit. "those who have come, and those who have not come."

[11] *Paṭake* = Skt. *paṭaka*, "camp." Cf. Tamil *paḍaka*, "watch-hut," (Siṇ. *pẹḷa*). *Paṭake* probably signifies "a temporary residence," "shelter," or *pansala*. Priests and ascetics, who usually occupied caves, may well have had temporary abodes in towns, &c.. when the weather was too inclement to admit of gathering jungle produce.

Rajalena.

At the back of Yakahatuva-kanda, in the village of Timbiripola, in Atulugam Kóralé. These are the only two inscriptions discovered in the whole of Three Kóralés. Each comprises seventeen letters. They are engraved on separate caves within fifty yards of each other.

No. 1.

The huge flat slab boulder, on which the letters are cut, is at least 90 yds. in circumference, and has a deep *kaṭaré* running quite round it. It rests on a central pier of rock and earth, giving the appearance of a gigantic mushroom. The cavern runs back from the front 54 ft. with a gradual declension from 13 ft. 6 in. to 4 ft. 9 in.—a side admirably adapted for a rock temple, but now serving as a commodious abode for a single family from the neighbouring hamlet :—

Transcript.

Ga mi ka[1] *Ka ḍa ka ku la sa le ṇe sa ga sa ni ya te*

Translation.

The cave of the villager Kaḍakakula [is] dedicated to the priesthood.

No. 2.

The letters are cut above a cave 33 ft. in width beneath a rock lying back a short distance from No. 1.

Transcript.

U pa sa ka Me ra ya Ti sa le ṇe sa ga sa ni ya te

Translation.

The cave of the lay-devotee Meraya Tisa [is] dedicated to the priesthood.

Vatahalena.

In the Kandupiṭa Pattuwa of the Beligal Kóralé, half a mile north of the 42nd milepost on the road from Colombo to Kandy. Dr. Müller writes :—

This is a very picturesque rock temple, and seems about as old as most of the temples in the Kurunægala district, from which it is only separated by a few miles. This is the southern limit of the ancient kingdom, and I do not think that any places of antiquity will ever be found beyond this. As to the name, I am doubtful whether it has anything to do with Yaṭṭhálatissa, as the tradition tells, or whether it simply means "the lower cave (*yaṭha, yaṭa* = adhastat)."

There are several inscriptions in the caves surrounding the temple, with the usual contents, of which I give only one, as it is of some interest :

Ayaduhitaya puta Ayasuvasaṇapadika upasaka Weluya lena agata, &c.

"The cave of the lay-devotee Weluya [son of] Ayasuvasaṇpadika, son of the noble daughter (?)," &c.

The word *aya*, so common in Páli, does not occur again in inscriptions, and this is why I translated it with some hesitation. The name *Ayasuvasaṇapadika*, I give exactly as it stands on the stone, although I am aware that it cannot be correct. *Welu* is common enough in inscriptions and books.[2]

Dr. Müller's examination of the inscriptions would seem to have been very cursory. There are four inscriptions, in the oldest form of the cave character, on three different rocks.

No. 1.

Above the present Viháré cave. Owing to the roof beams of the porch and thick chunam coating, close and thorough inspection is impossible. What is legible points to its differing but little from Nos. 2 and 3 :—

Transcript.

U pa li ga ma si pa ta . . [ka] . . . . va na ṭa ya sa va si ka ra jha Du sa ta ra pu ta aya Si va [pu ta a] ya Du sa ta ra pu ta Ga ma ni . . . . . sa da sa ne le ṇe a ga ta a na ga ta cha tu di sa sa ga sa di ṇi

Translation.

A shelter in the village Upali ..... The beautiful cave ..... of Gamani, son of the noble Duhatara, son of the noble Siva, son of king Duhatara ..... is given as a hermitage to priests from the four quarters, those present and those to come.

No. 2.

Over the *Potgulla* cave. Legible nearly throughout :—

Transcript.

[Aya] Du sa ta ra ga ma si pa ṭa ke [.] pa ṭa la ga ma si pa ta ke ga ma [ka] si va sa da (na) ma lu[2]

Translation.

A shelter in the village of the noble Dusatara. A shelter in the village [.] patala. The almsgiving halls (?) of the villager Siva.

---

[1] For *gámika*. If *gamika*, it may mean "travelling" as in *gamika bhikkhu* "travelling priest," a priest away from his regular monastery.

[2] Müller, *l. c.*, pp. 48–9.

[3] Reading *ḍanamalu* = *ḍána sálá*, "almshalls."

No. 3.

Over the old Viháré cave. This inscription of 85 letters is quoted incorrectly by Dr. Müller. The text admits of no doubt. The three short lines are to the left of the main inscription somewhat higher, and run both horizontally and vertically :—

Transcript.

Ni la ya na ga ra si pa ṭa ke
Che ma ga ma si pa ṭa ke
Sa li va ya si pa ṭa ke

A ya Du ha ta ra pu ta a ya Si va sa o ri di ka upa sa ka Ve lu ya le ṇe a ga ta a na ga ta chha[1] *tu du si*[2] *sa ga sa du ne ma na pa da sa ne.*

Translation.

A shelter in the town of Nilaya.
A shelter in the village Chema.
A shelter in Salivaya.

"Beautiful Cave" of the aged[3] devotee Velu,[4] the [son of] noble Siva, son of the noble Duhatara, is given to the priests of the four directions, those who are come and those yet to come.

No. 4.

Cut on the same rock in letters slightly smaller than No. 3, where the slope of the letter approaches the ground within a few feet.

Transcript.

Che ma ga ma hi a pa ra pi ṭa ke i ma[5] *le ne va sa ka* (.)[6]

Translation.

This cave dwelling in the western side of the village Chema [is given to the priesthood].

FIFTH TO NINTH CENTURY.

Kurenpola.

A stone slab, 5 ft. 9 in. by 2 ft. 3 in. by 4 in., bearing faint traces of letters in five lines, recently brought into Kégalla from the Rambukkana Gansabhawa (where it had stood upside down for some years), may be assigned to this period.

Nothing definite seems known as to the original home of this slab : the most reliable information associates it with a jungle covered *bó-maḷuwa*, known as Ulukeṭagoda ("the mound of tile-fragments") in the village of Kúrenpola, Meḍameḍiliya Pattuwa, Kinigoḍa Kóralé.

The few letters legible much resemble those of the later inscription at Ratgallégama Viháré near Meḍiyáwa, and that at Rájangana, both in the North-Western Province.[7]

TENTH TO TWELTH CENTURY.

Parape.

In the Meḍameḍiliya Pattuwa, Kinigoḍa Kóralé. The inscription consists of ten short lines on one side of a portion of a stone pillar, 8 in. square by about 2 ft. in length.

This fragment—broken off both at top and bottom—was some fifty years back taken from the site of an old *maḍama*, or chowltry, near the present minor road from Walalgoḍa to the North-Western Province boundary, and removed to the upper hamlet (Ihalagama), high up the face of Parape-kanda.

It now serves as one of the supports to a granary. Five lines only showed at first above the clay platform into which the pillar stump has been fixed. With some difficulty the suspicious house-owner was persuaded to lay bare the lower five.

The letters are neatly cut and perfectly clear. The inscription belongs to the same period as the Mahakalatéva pillar, assigned by Dr. Müller to Kassapa V. (914–931 or 937–54 A.D.).

Text.	*Transcript.*
. . . .	. . . . .
[. . . පුර එ]	[. . . pura e]
කළොස්ව	ka ḷos va
ක් දවස්	k davas
විල්බා නැ	Vilbá ne
ගී ගනු දෙ	ūgí ganu de
නුකරන හැ	nu karana hé
මැවැපාර	me vé Pára
පෙමොනක්	pe monak
කන්වදුර්	kan vadur
මාසැවිය	má seviya
. . . . .	. . . . .

Translation.

.....On the 11th day of the waxing moon [of the month.....] all those engaged in barter having come to Vilbáwa[8].....Párape [? Monakkan Vadur] .....

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[1] *Chhatu* for *chatu*.

[2] *Dusi* for *dasi* or *disi* = *dasa* or *disa*, "direction."

[3] *Oridika*, taken as derived from Skt., *vrudika*, *vrudaka*, "old."

[4] *Veluya*. Almost certainly the proper name of the cave hermit. If *veluya* be taken as = Páli *velu*, "bamboo," the sense might be "The beautiful bamboo (shaded) cave of the noble Siva, the aged devotee," &c.

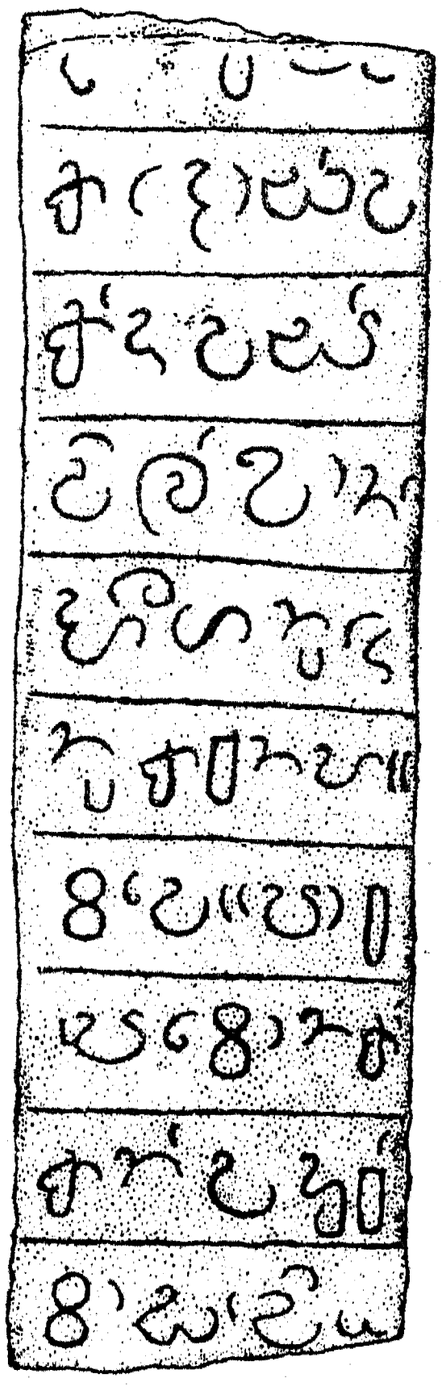
[5] *Ima* = *imá*, "this."

[6] Reading *vasaka* [*la*] the rendering may be "The cave in.....during the season of *vas*," or rain, when priests retire to meditate.

[7] Müller (*loc. cit.*, p. 43) gives plates of these inscriptions (Nos. 64 ii., 65), but makes no attempt either to transliterate or translate them, owing to their numeróus "clerical errors," and to some extent unknown character.

[8] Mr. H. Parker informs me that in an inscription of Kassapa V., on Batalagoḍa tank bund occur the words "*Vilbâ, Kæsub himiyâ vahanse.*" At a later date Vilbâwa (in the Seven Kóráles) was connected with the embassy to Siam during the reign of Kírti Śrí Rája Siṅha, and more recently with the Pretender set up by Keppiṭipola and the other rebels of 1817–8.

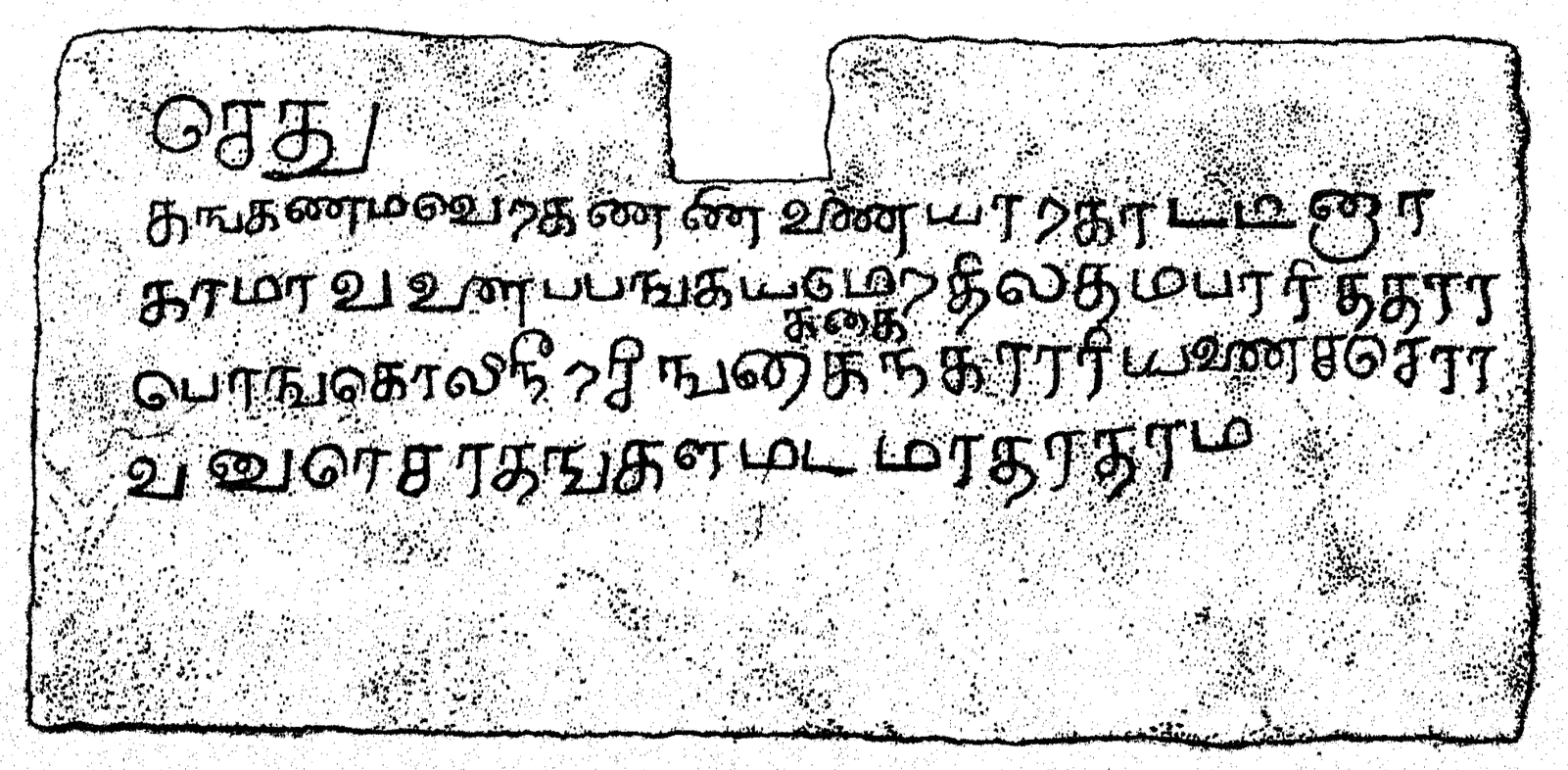
INSCRIPTIONS



PARAPE



EHUNUGALLA



KOTAGAMA

Photo: Lith. S.G.O. Colombo. No. 66/03.

Selawa.

A few hundred yards from the rock temple at Seḷawa, upon a low outcrop of rock, within a tract of paddy fields, are vestiges of a long inscription in the character of the tenth century, best known by the example on the basement course of the building at the head of the broad stairway at Mihintalé.

The inscription is too weather-worn to admit of anything but a fragmentary copy being made.[1] It may be assigned to Kassapa V., or his son-in-law Kassapa VI. (931–41 or 954–64 A.D.).

Wattarama.

Two pillars (one broken) within the temple premises, placed near the steps to the present viháré, bear inscriptions, separated by lines. A word or two may be made out here and there with difficulty, but otherwise the writing is hopelessly illegible. The form of Siṇhalese character proves it to be of this period.[2]

Pillar (i.), 12 in. by 8 in.; inscribed on three sides; A, 12 lines apparent; B, 21 lines; C, 19: on the upper part letters quite effaced.

Pillar (ii.), 12 in. by 8 in.; broken in two; inscribed on all four faces. A, 24 lines; B, 49; C, 39; D, 23: letters a little larger and somewhat more modern than those on (i.).

Belonging to these centuries, two portions of inscribed pillars, extremely weathered,[3] were found, the one at **Diyasunnata,** Meḍameḍiliya Pattuwa, Kinigoḍa Kóralé, the other at **Erabadapela.** Meḍa Pattuwa, Galboḍa Kóralé.

Twelfth and Thirteenth Centuries.

Dewanagala.

No. 1.

Paráhrama Báhu I.

This inscription is cut on the slope of the rock beside the longer ascent to the summit of the hill, and about a quarter of a mile off the minor road from Máwaneḷla to Alpiṭiya.

It covers a surface of 9 ft. by 8 ft. 9 in., and comprises 22 lines, of which the last three are pushed out to the left some 18 in. owing to the unevenness of the rock on the right. Below are engraved the sun and moon symbols. The first seven or eight lines are deeply incised in letters 3 to 4 in. broad—evidently the rechiselling of a later period, and not improbably the handiwork of the mason who cut the more modern inscription on the summit of Dewanagala and executed the carving of the adjacent *Śrí paṭula.*[4] The greater part of the inscription is barely legible, and only in the morning so long as the sun casts a shadow, before it rises high above the hill.[5]

Dr. Müller has not been fortunate in his treatment of this fine inscription. Misled by the form of introduction, he classes it among those of the eleventh century, and dismisses it with a scant notice bristling with inaccuracies :—

Dewanagala, Galboda Korle, Maḍda Pattu, three miles from Máwanella resthouse, on the road to Aelpiṭiya (Kégalla District, Western Province). The temple is on the top of an immense rock to which steps lead; the inscription is at the bottom of the rock, about a quarter mile off the road in the jungle. Five lines are only preserved, which contain the usual introduction of the inscription of the eleventh century (see for instance Mayilagastoṭa, Ambasthala), but unfortunately not the name of the king; the greater part of the inscription is completely effaced.

Siriwat apiriyat lo ikut guṇa mulin uturat wú Damba (2) *diwuhi an kaet kula paemili kaḷa Okáwas parapuren bat* (3) *kaeta usabnat ayamehesun wú Lak diwu poḷoyogen parapuren himi* (4) *tumá saraṇa tisara sin gat raja maḍun wisesawú sáha tedin hira* (5) *paḷa kelin mehesu radol daewin daęwiṇa raja wira . . . . . .*

The glorious endless, whose renown extended over the whole world, who was an object of veneration to the other royal dynasties of Dambadiwa, descended from the uninterrupted line of the Ikshwáku family, an eminent Kshatriya, born in the womb of the chief queen, who had become lord of Laṇká by (hereditary) succession.[6] . .

Apart from its palæographic value, the inscription is of exceptional historical interest from containing reference to warlike events in the reign of the most famous of Siṇhalese kings. In this respect it offers a pleasing contrast to the long inscription of the same monarch at the Galviháré, Poḷonnaruwa. His struggle for the supremacy with Gaja Báhu II. and Máṇábharaṇa, and the account of the expedition against Aramaṇa (Rámañña), related in detail in the "Maháwaṇsa," find striking confirmation in this rock-cut grant to one of his great generals. It further furnishes a satisfactory adjustment in the date of Parákrama Báhu's accession as *Chakravartti* ruler over the entire "Tri Siṇhala" (Pihiṭi, Máyá, Ruhaṇa), and the sequence of the Burmese war.

Assuming (with the "Maháwaṇsa" editors) 1120 A.D. to be the correct date of the decease of Vijaya Báhu I., Parákrama Báhu commenced his pseudo "holy war," on the authority of this contemporary record, in 1162 A.D., when "the Buddhist religion had suffered decline for forty-two years since the death of his grandfather Vijaya Rája." The stubborn Máṇábharaṇa held his own for some time,[7] and it is reasonable to infer that Parákrama Báhu was not crowned Overlord of all Ceylon, for the second time, until 1164 A.D.[8]

The relation of the Aramaṇa expedition in the "Maháwaṇsa" immediately follows the revolt at Mántoṭa (Mahátittha) of the 16th year of Parákrama Báhu's reign. This has naturally led Turnour

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[1] A photograph was taken, but during rain, as time pressed. A careful examination of the inscription in fine weather might perhaps fix the name of the royal grantor.

[2] "A peculiar *Siṇhalese* character did not originate until the eighth or ninth century." (Müller, *loc. cit.*, Introd.) Rather it should be said that the gradual transition from the old angular type had then developed the main features of that rounded form, which only acquired its modern graceful shape after the lapse of a further period of six or seven centuries.

[3] Both now at Kégalla.

[4] The stone-mason, of Imbulgoḍa in Uḍapala Kóralé, has left this record on the rock near the viháré :—*Uḍapala Kóralé Imbulgoḍa gal vaḍu noîde me viháraye galvalaval koṭá galkaru sirukolayá.*

[5] The accompanying lithograph is from a photograph of an impression of the first seven lines – the only portion capable of being reproduced.

[6] Müller, *loc. cit.*, pp. 60, 87, 120.

[7] The virulence of the old chronicler against this valiant prince, no lover of the priesthood, finds vent in the closing words of the scene at Máṇábharaṇa's deathbed. "And when he had spoken these words he wept bitterly, and, as if it moved him to go unto the place whither the good soldiers of the great king Parákrama would not desire to follow him, he set out for the fortress of the Ruler of Hell." (Maháwaṇsa, Chap. LXXII. 342, English translation, p. 190.)

[8] The date adopted by the editors of the "Maháwaṇsa." Turnour ("Epitome of the History of Ceylon," Ceylon Almanac, 1833, p. 253), perhaps following the "Nikáya Saṇgrahawa," throws back the commencement of Parákrama Báhu's reign eleven years, viz., to 1696 A.B. = 1153 A.D.

to place both in the same year.[1] The inscription fixes the foreign war as falling between that rising and the Ruhuṇa rebellion of the 8th year, by allotting it to the 12th year of his rule, *i.e.*, 1176 A.D. This date is collaterally confirmed by the name of the Aramaṇa ruler given in the inscription The "ruler styled Bhuvanáditta" can be no other than Narabaditsi-tsi-thu,[2] the Pugán (Burmese) king, who reigned between 1167–1204[3] A.D.

The perfidy and lawless acts of "the King of Rámañña," the forbearance of Parákrama Báhu under repeated indignities, his ultimate wrath, and stern requital, are graphically set forth in the "Maháwaṇsa." On the other hand, the annals of Burma observe a discreet and significant silence touching the events.

Now, because that the inhabitants of Laṇká and Rámañña professed the same true faith, there never was any difference between them. The lords of the island of Laṇká and the rulers of the country of Rámañña were alike exceeding zealous followers of the Blessed One. Wherefore many kings of old who reigned in the two countries had a great regard one to another, and lived as true friends. They sent rich gifts to each other in great number, and preserved their friendship for a long time without breach. And the king of Rámañña, like the kings that went before him, continued the ancient friendship with king Parákrama Báhu also. But at one time this foolish king hearkened to the words of certain messengers who went from this country, and uttered slanders in his ears; and thereafter he ceased to furnish the ambassadors of the king of Laṇká who were at his court with the expenses that were given to them aforetime according to custom. And he also made a decree that the elephants that many persons had sold in his kingdom for export should not any longer be sold. Moreover, with evil intent, the king also set a high price on the beasts, commanding that the elephants which were sold in former times for a hundred *ukkhalas* of silver, or a thousand, should now be sold for two thousand or three thousand. And he likewise put an end to the ancient custom of giving an elephant to every ship that bore presents to the king Even when the messengers of the king of Laṇká brought him letters written on leaves of gold, he robbed them of all their treasure, and imprisoned them in a fortress in the hill country, pretending that they were sent to Kamboja, or saying something of that sort. And notwithstanding that he had heard how the king of Laṇká had shown kindness to his ambassador Tapassi, this unjust king deprived the messengers of the chief of Laṇká of their wealth and their elephants and their ships and all that pertained to them. And he caused their feet to be beaten with sticks, and employed them to draw water in prisons. And on one occasion, when a certain chief of India, Kassapa by name, sent presents unto him of great value with a letter written on a leaf of gold, he hindered the men who bare them from landing, and then caused the presents to be taken from them with the letter and sent into the city with great dishonour. And after that he sent one day unto the Siṇhalese ambassadors, saying: "Henceforth shall ye not send ships from the Siṇhalese country into our country; and if the "chiefs of the Siṇhalese do so, then should not any man blame us if we put the messengers to death that come hither. "Give us now, therefore, a writing, saying that ye have received intimation hereof; else ye shall surely not be "permitted to return to your homes." And when he had thus put them in fear and had made them a promise that he would allow them to return to their own country, he caused them to put it in writing, and took the paper from their hands. And he commanded Vágissara the scholar and Dhammakitti the pandit to be sent on the open sea in a ship that leaked (and was not sound).

On a certain other occasion also he took the presents and the merchandise from the messengers whom the lord of Laṇká had sent in charge thereof that they might buy elephants, saying, "Fourteen elephants shall we give you or "their value in money." But he spake only a lie, and gave nothing unto them. Afterwards again he violently seized a princess that the lord of Laṇká had sent to the country of Kamboja.

And when the king Parákrama Báhu heard of the many wrongs that were oftentimes done unto him by the king of Rámañña, he waxed exceeding wroth, and said: "What king is there in the whole of India that dare behave to my ambassadors in this manner?" And he sent unto his ministers, saying, "It seemeth necessary that we should now compass the king Arimaddana (Arimardana) to take him captive or to kill him."

Thereupon a certain Tamil commander of high rank in the army, Adicca (Aditya) by name stood up with his hands raised to his forehead. And as he was desirous to go to war he spake these words unto the king, saying: "O king! let not the chief ministers of the kingdom be employed in this work. Let the command be given unto me, and I shall in nowise transgress the bounds of the king's orders. And surely it is not a hard thing even for me alone to carry out successfully the wishes of my lord the king, whose commands no man can set at nought."

And when the king had hearkened unto him he was greatly pleased, and set all the captains that were fit for the enterprise under him, and commanded him to depart quickly.

Then the great king commanded that they should make ready many hundred ships of divers kinds, and that there should be no delay. And all the country round about the coast seemed like one great workshop busied with the constant building of ships. And the building of all those ships was finished in five months; and he gathered them together with all speed at the port Pallava-vaṇka. And then the king, in his great majesty, supplied them to the full with all things that were necessary for the enterprise, namely, rice and other provisions for the voyage, that would last for one year; armour, weapons, and the like; hundreds and thousands of coats wrought of iron and skins of deer, to keep the sharp-pointed arrows from piercing them; divers kinds of medicines filled in the horns of bullocks as a balm to the burning wounds caused by poisoned arrows; drugs of divers kinds also to serve as antidotes if they should chance to drink of the poisoned waters of divers streams; pincers of iron for drawing out the arrows with poisoned tips that, by reason of their having entered deep into the flesh, could not be drawn out (by the hand); and likewise, physicians of great skill, and nurses also. And the king, whom no one could equal in ordering things aright, sent on board a mighty army numbering many thousands; and sent out, in one day, all those ships laden with good soldiers and much provision, so that the fleet of ships that conveyed the great army seemed like an island moving in the midst of the sea.

But because of the stormy weather certain of these ships were wrecked, and certain others were driven on strange lands. And many soldiers of great skill who had embarked in one of the ships landed at Kákadípa, and fought a battle there, and carried many of the inhabitants captive, and brought them away in safety, and took them before the king of Laṇká.

But five of the ships that carried a great host of strong men landed at the port Kusimi in the country of Rámañña. And these valiant soldiers were led by Kitti and Nagaragiri; and, being provided with weapons and armour, they advanced from the port where they landed and fought many fierce battles and slew many thousands of the forces of the Rámañña country. Like furious elephants they destroyed a great number of cocoanut and other trees in the places round about them, and burned many villages with fire, and destroyed half of the kingdom.

And the ship which the Tamil General Adicca commanded cast anchor at the port Papphála in that country. And these men also, led by the Tamil commander, began straightway a fierce and bloody war, and took many of the inhabitants captive, and shook the kingdom of Rámañña greatly. And after this the mighty and terrible Siṇhalese entered the city, and spared not their weapons, and slew the King of Rámañña who had disregarded the laws of nations. And when they had subdued the inhabitants of Rámañña and conquered the kingdom, these great warriors

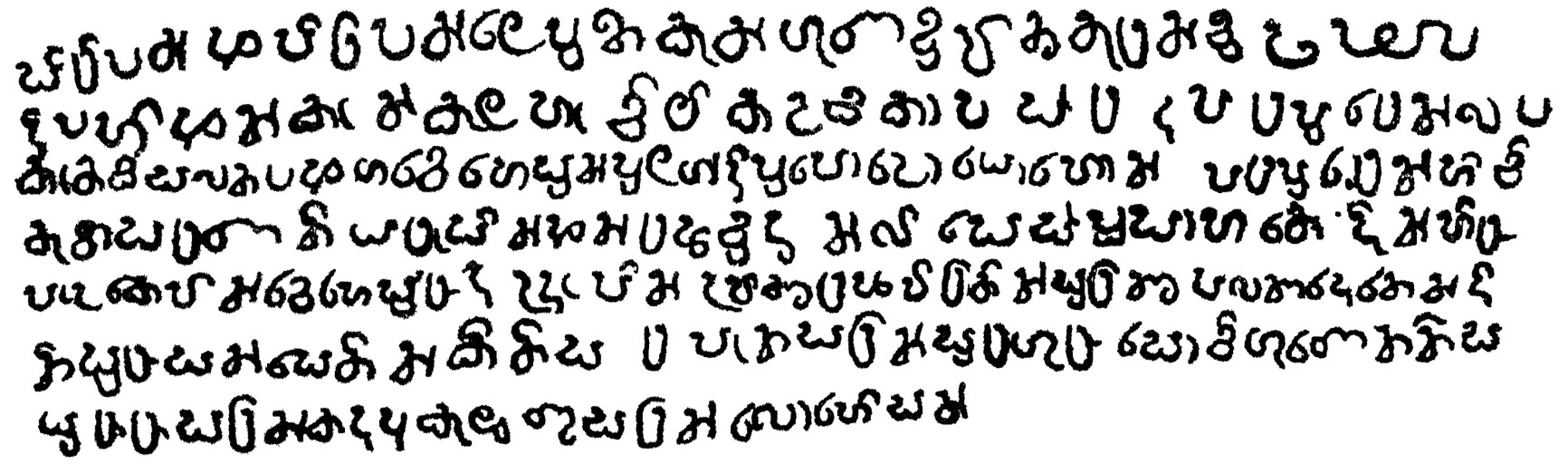
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[1] Turnour, *loc. cit.* In the "Naréndracharitávalokana-pradípikáwa," the account of the Burmese war is given directly after the Ruhuṇa revolt.

[2] *Bhuvana* = "world"; Naraba = Sans. *nara-bhú*, "land of man"; *Áditta*; Aditsi-tsi = Páli *ádichcha*, "sun." Both names therefore mean "sun of the world." According to the Burmese "Sásanawaṇsaya," the capital of Burma during this period was "*Arimaddanapura* in Rámañña"; and hence the Burmese king is called in the "Maháwaṇsa" *Arimaddana rájinó* (Páli); *Arimarddana rajahu* (Sin.) a metonimic substitution of the name of the city for that of its ruler (Cf. *Kóṭṭé rajjuruvó*). *Arimmaddanapura*, "the city (*pura*) ruled by the *Ari* priests," the hierophants of the Nága or dragon-worship, formerly prevalent in Burma.

[3] See Sir A. P. Phayre's "History of Burma," 1883, pp. 50, 281, 289. Rámañña or Pegu was subject to Burma from 1050 to 1280 A.D. approximately.

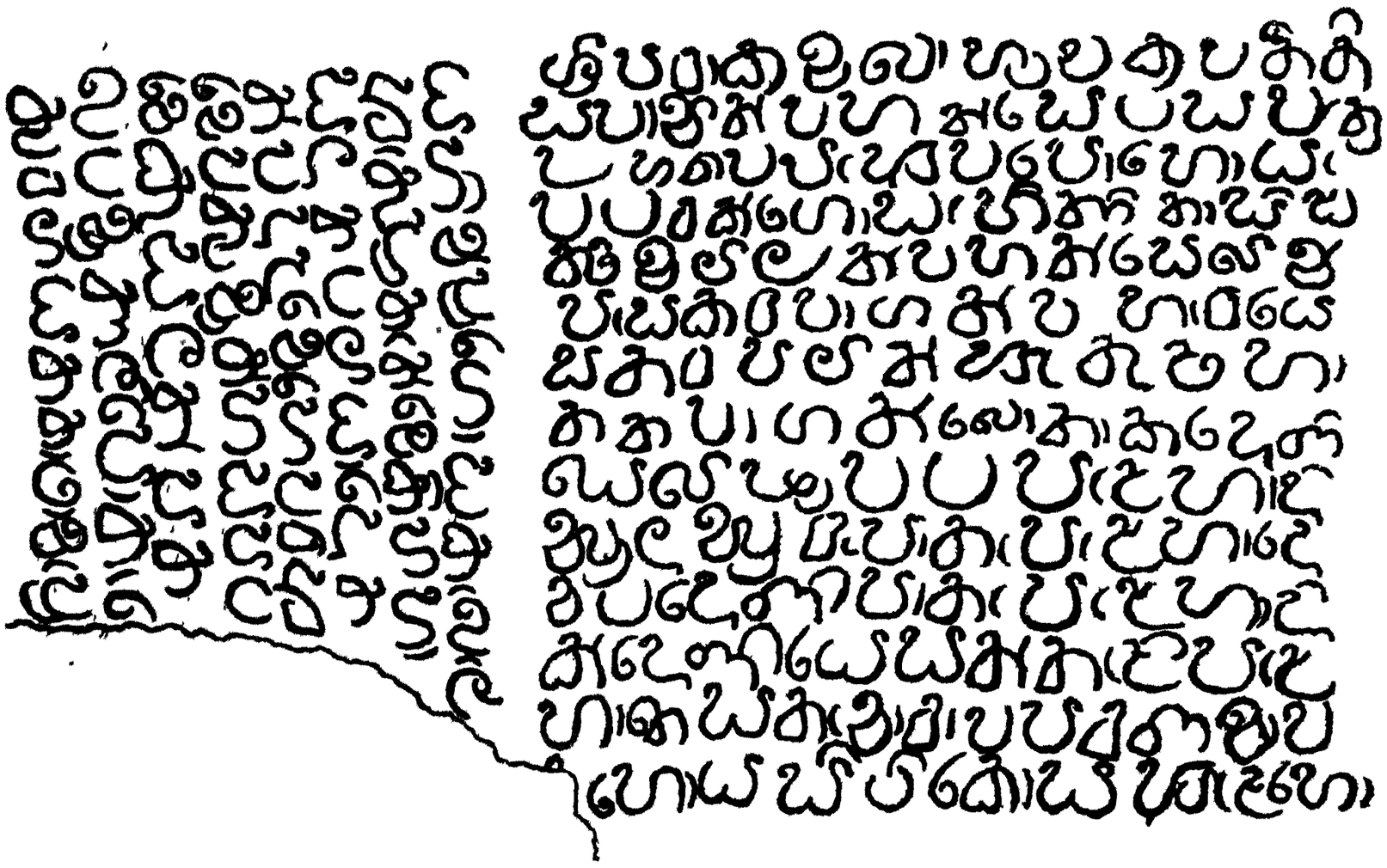
INSCRIPTIONS



DEVANAGALA

Nº 1.

(PORTION)



WAHARAKGODA

Nº 1.

rode on the noble white elephant and marched round the city without fear, and afterwards proclaimed, by the beating of drums, the supreme authority of the lord of Lanká (over that kingdom).

Then the people of Rámañña trembled with fear (for the safety of their country), and seeing none other means of escape (from their troubles) they assembled themselves and took counsel together. And they sent messengers with letters to the order of priests that dwelt in the Island of Laṇká, saying, "Take henceforth from us, as a yearly tribute, as many elephants as are necessary. We are deserving of compassion at your merciful and divine hands, who, by speaking words of counsel, can turn the King of Laṇká from his purpose, that so he may not thus cruelly lay waste our possessions." And the King's heart was made soft towards them by the words that the priests of the three brotherhoods spake unto him; and the people of Rámañña sent yearly many elephants, and entered again into a covenant with the lord of Laṇká, and made him a true friend.[1]

Text.

1. සිරිවත්[2] අපිරිවත්[3] ලෙවුඉකුත් ගුණ මුළිනුතුරත් මුළුදඹ
2. **දිවහි** අන් කැත්කුල පැමිලිකළ ඔකාවස් රදපරපුරන් බට
3. කැත්ඔසබනට අගමෙහෙසුන්වූ **ලඟ්දිවු** පොළොයොහොන් පරපුරෙන් හිමි
4. තුමා සරණනිසරැසින් අන්රජ මුදුන්දෙස්වූ සාහ[4] තෙදින් හිරු
5. පැළඹෙවින්[5] මෙහෙසුරු දළදපින් උවිඳු[6] රජවරිතින් සුරිඳු[7] පබඳ[8] දෙනෙන් දි
6. නිසුරු සත්සෙතින් කිතිසර පැනසරින් සුරගුරු සොම්ගුණෙන් නිස
7. යුරු රුසරින්[9] කඳව්[10] කුලුඹුසර්න් බොහොසත් දිනූ සහ වොටුනු රජබ
8. රණ කිරණ වුදුරුදු තුලකල අරිතුඉතුනු කප්තුර මෙන් නොමින් නන්
9. රුවන් යන වතුරෙන් නන්දෙසෙන් ඔසළ මුළුදිළිඳු සිත්සයුර පුරමින්
10. මුළුලොඟි පතළ යැස පම්බඳ[11] ඇති රුපුරජතුඟ කුම්බ විදනලයෙහි[12] සි
11. හ පරාක්‍රම ඇති **පරාක්‍රම්බාහු** වත්ගිමියන්වහන්සේ නමන් මු
12. තුන් **විජයරජපා** සවග්ගසථහ්‍ය[13] තැනැ සිටැ දෙසාලිස් හවු
13. රුදැක් නැසිතුබූ ලොසසුන් ඇතිකරවම් යන සිතින් **ගජබාහු**
14. [**මානාභරණ**]දෙදෙහා[14] යුද්ධකොට **ලංකාවිපයෙහි** එකච්ඡත්‍රකොට[15]
15. පැ(මුණු බඳු) රඟිර ආශ්‍රි වලඳන[16] සමාධි දෙලොස්වන පොසොන්පුර දස
16. වකැ **අරමණ** (වසන) **භුවනාදිත්ත** නන් කෙනෙකුන් රජකරන[17] කලැ **ලක්දිවු**
17. සන්තාන නොකරම්හයි කියා හටන්නැවු දහස්ගනන් කොට පිරිස් නඟා
18. යවා **අරමණය** පාරෙන් පදළ කලකින් (උතු යමින්) **කුසුම්සය**යැයි යන නුවරක්
19. පැහැරැ පස්මසක් (රජ හේවාගන්) කලැ **අර[මණ]සන්** සන්තාන කරව්හයි දූතය
20. න් (එවුහේය) **කිත්නුවරගි[රි]න්ට** හිරසඳපවත්නාතෙක් සිවිනා පරිදෙ
21. න් (මුන්ට දුන ම)ලබටුව හා පෙර (. . හ) නිත්සෙන්පවයෙ
22. න් බිජුවට දෙලොසමුණු දෙපැලක් ඇතුළුවැ දෙයාලක් පමුණුකොටැ දුන්නෙයි

Transcript.

1. Siriwat apiriwat levu ikut guṇa muḷinuturat muḷu *Damba*
2. *diwahi* an kęt kula pęmili kaḷa *Okáwas* rada parapuren baṭa
3. kęt osabanaṭa agamehesunvú *Lagdivu* poḷoyohon parapuren himi
4. tumá saraṇa niya reṣin an raja mudun bisesvú sáha tedin Hiru
5. peḷakevin Mehesuru daḷadępin Uvindu raja viritin Surindu pabanda denen Di
6. nisuru sat setin Kitisara pęnasarin Suraguru somi guṇen Nisa
7. yuru rusarin Kaṅdav kuluṇu sarin Bohosat dinú saha voṭunu raja ba
8. raṇa kiraṇa vudurudu tula kala aritu itunu kapturamen nomin nan
9. ruvan yana vaturen nan desen osaḷa muḷu diḷindu sitsayura puramin
10. muḷu lohi pataḷa yęsa pambanda ęti rupu rajatuṅga kumba vidanalayehi sí
11. ha parákrama ęti *Parákrama Báhu* vat himiyanvahansé taman mu
12. tun *Vijaya Rájapá* swarggasthaṅgya tęnę siṭę desális havu
13. ruddak nęsí tubú losasun ęṭikarawami yana siṭin *Gaja Báhu*
14. [*Mánábharaṇa*] dedehá yuddha koṭa *Laṇkádwipayehi* ekachchatra koṭa
15. pę (muṇu bandu) Raṅgira áśri walandana samáhi doḷoswana Poson pura dasa
16. wakę *Aramaṇa* (wasana) *Bhuwanáditta* nan kenekun rajakarana kalę *Lakdiru*
17. santána nokaramhayi kiyá haṭan nęvu dahasganan koṭa piris naṅgá
18. yawá *Aramaṇaya* páren padaḷa kalakin (uhu yamin) *Kusumiya* yęyi yana nuwarak
19. pęhęrę pasmasak (raja héwágan) kalę *Ara* [*maṇa*] *yan* santána karawhayi dútaya
20. n (evuhéya) *Kitnuwaragi* [*ri*] *nṭa* hirasaṅda pawatnátek siṭiná paridde
21. n (muṇṭa duna Ma) labaṭuwa há Pera (. . ha) nitsenpawaye
22. n bijuwaṭa doḷosamuṇu depęlak ętuḷuwę deyáḷak pamuṇu koṭę dunnéyi.

Translation.

The illustrious monarch, Parákrama Báhu, lord of wealth, abounding in virtuous qualities pre-eminent in the boundless world; lineally descended from the royal Okkáka dynasty, who threw into shade the other Kshatriya races of the whole of *Dambadiwa*; [ruler] by hereditary descent of the territory of the Island of *Laṇká*, chief queen unto the Kshatrya nobility; [this king] who has anointed other kings with the effulgence of the nails of his feet; who in glory has surpassed the Sun god; in prowess, Maheswara (Siva); in haughty spirit, Vishṇu; in kingly state, Sakra; in inexhaustible wealth, Kuvéra; in [bestowing] happiness, Kitisara; in profound wisdom, Vrihaspatí; in gentleness, the Moon; in the grace of his beauty, Kandarpa; in richness of benevolence, the Bódhisat; who glitters in the resplendence of his crown and royal apparel; who has acquired world-wide fame unbroken, by filling the ocean of the hearts of all poor men who flock from various countries with the water of manifold gems, like a wish-conferring tree to those of righteous intent; who displays to hostile kings the strength of a lion in cleaving the frontal globe of the forehead of elephants; [this king] intending to promote the Buddhist religion and the interests of the people, which had been neglected for forty-two years since the death of his grandfather, king *Wijaya* [*Báhu*], made war with the two [princes] *Gaja Báhu* [and *Mánábharana*] and brought *Laṇká* under one canopy of dominion. Whilst in the enjoyment of blessings as [high] as Swarṇagiri thereby received, in the 12th year [of his reign] on the 10th day of the waxing moon of [the month] Poson [the king] saying "We do not hold *Laṇká* in peace so long as a personage by name *Bhuwanáditta* dwelling in *Aramaṇa* rules there,"[17] prepared and manned thousands of warships and despatched

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[1] Mahawaṇsa, Chap. LXXVI. 10–75 (English translation, pp. 229–232).

[2] සිරිමත් [3] අපිරියත් [4] සහ ? [5] පැළඹෙමින් [6] උවිදු [7] සුරිදු [8] පබඳ [9] රුසරින් [10] කඳප් [11] පබඳ [12] කුම්භවිදලනයෙහි [13] සවග්—අසහ්—ගිය [14] ඉදඉදනා හා [15] එකච්ඡත්‍ර [16] වලඳන [17] රජකරණ

[17] Aramaṇa, Rámañña, or Rámaṇya, was the country within the delta of the Iráwádi, better known later as Pegu, from the name of its capital, formerly Haṇsáwádi.

them. They steered a course for (*lit.* rowed by way of) Aramaṇa, and reaching there in course of time took by storm a town called Kusumiya,[1] and continued the war for five months.[2] Then messengers were sent [to them] with the order "Do ye make peace with the people of Aramaṇa." To Kit-nuwara-giri[3] (Kírtti-nagara-giri) was granted as *paraveni* lands to be held so long as sun and moon endure..... [the village] Malabaṭuwa and.....2 *yála* 12 *amuṇu* and 2 *pélas* of paddy sowing extent to be held without molestation.

Evunugalla.

In the Máwata Pattuwa of the Paranakúru Kóralé. Three inscriptions indentical in text, differing only in the size of the letters, their number in each line and the position of the sun and moon, &c., cut with them.

No. 1[4]: on one side of a small slab 2 ft. 2 in. by 2 ft. by 5½ in. found at the foot of a *bulu* tree (*Terminalia belerica*) in a chena, half a mile from the Rája Maha Viháré at Kavuḍugama. Moon and sun to right of letters.

No. 2: on a rock two feet under the mud of a paddy field. This has sun and moon above and a crow at the end; the writing covers 2 ft. by 1 ft. 6 in.

No. 3: cut on a low flat hump of rock, the boundary limit between Ḙvunugalla and Dívela. A sun and a moon engraved below. The letters are large and shallow, and either wilfully or from carelessness have been injured by fire.

It is probable that a fourth stone, similarly inscribed, existed somewhere in the neighbourhood, completing the boundaries of the extent of land gifted to the *pirivena*:—

This *pirivena* at Ḙvunugalla may have been one of the monasteries established by "the pious and wise" Mahindu, minister of Parákrama Báhu I., of whom it is recorded in the "Maháwaṇsa":—

And it so happened that among the ministers of the inner palace of this king, who was like unto Meru amidst all the races of kings that were like mountains, there was a pious and wise man, Mahinda by name, who loved the Three Gems with all his heart,—a man pure in heart and of sound wisdom, and one who knew what was good and evil, and had a knowledge of the ways and methods and forms and practices for doing religious works, without being moved either by love or hate, or by fear or ignorance. And though he had heaped up much merit, yet was he not satisfied therewith, being like unto the ocean that the waters never satisfy. And he abstained from sin by reason of the shame and fear within him, and strove always to overcome difficulties And for a receptacle for the noble Tooth-relic that was made holy by reason of its being washed with the nectar of the four and eighty thousand sections of the law (delivered by the Buddha and his disciples), he, with the favour of the gracious king, who always gave help to good works, caused a wonderful temple of great splendour to be built, giving delight to all.[5]

No. 1.

Text.	*Transcript.*
1. ඇහුණුග	1. Ehunuga
2. ලල මහෙන්ද්‍ර	2. lla *Mahendra*
3. ලංකා අධිකා)	3. *Laṇká Adhiká*
4. ර පිරිවනෑ කු ○	4. *ra Pirivaṇe* ku
5. සලානයි	5. salánayi

○ ᴗ

No. 2.

1. ඇහුණුගලල	1. Ḙhuṇugalla
2. මහෙන්ද්‍ර ලංකාඅ	2. *Mahendra Laṇká A*
3. ධිකාරි පිරිවනෑ	3. *dhikára Pirivaṇe*
4. කුසලානයි	4. kusalánayi

No. 3.

1. [ඇහු] ණුගලල	1. [Ḙhu] ṇugalla
2. මහෙන්ද්‍ර ලං	2. *Mahendra Laṇ*
3. කා[අ]ධිකාරපි	3. *ká* [*A*]*dhikára Pi*
4. රිවනෑ කුසලානයි	4. *rivaṇe* kusalánayi

○ ◡

Translation.

The benefaction made to *Mahendara Laṇká Adhikára Pirivena* at Ḙhunugalla.

Ganegoda.

On the soffit of a fallen lintel—part of the stone remains of the old viháré—is carved in modern characters, but dated Saka 1103 (= 1181 A.D.), a short spurious grant to "the viháré in Ganégoḍa village, bounded on the east by Yakgala, west by the ela, south by Paṇḙlugala, north by Puwakgolla and the ela." This clumsy forgery is said to have been the work of a resident priest not many years ago.

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[1] *Kusumi.* Not improbably Thahtun, the native name for the ancient capital of Pegu, which in the Mun language signifies "golden land," the legendary *Suwarna Bhumi.* It lies on a tidal creek opening into the gulf of Martaban (Phayre, *loc. cit.*, pp. 24–28). *Kusumiya*, if derived from *kusumba*, "gold," would be a natural Siṇhalese translation. The Siṇhalese advanced inland, and "entered the city" (Maháwaṇsa, *l. c.*). The Páli text (i.) reads "*nagaraṇ ukkamaṇ*"; the "Naréndra-charitávalokana-pradípikáwa." (ii.) "*Ukka nam nuvara*"; the Siṇhalese version of the "Maháwaṇsa." (iii.) *krama ullaṅgha-naya kaḷa nuwara.*" If the simpler rendering of (i.) and (ii.) be adopted, by "the city Ukka," the capital of Rámaññá, Bago or Pegu, might well be meant. In that case the captured "King" would in all probability be a viceroy of Narabaditsíthu, the Burmese king, then resident at Pugán, far up the Iráwádi.

[2] During the thirty-seven years reign of Narabaditsíthu "there was constant communication with Ceylon, from whence came four great Rahán, who introduced some new philosophical or religious doctrines; but no change in worship was made." (Phayre, *loc. cit.*, p. 50.) Among the four seem to have been those famous scholars of the day, Wagísvara, and Dharmmakírtti, whose treatment by the Arimaddana ruler, when ambassadors, helped to fill up the measure of the wrath of Parákrama Báhu. The Burmese "Sásanawaṇsaya" records that Páli scholars from Ceylon visited Arimaddanapura, the capital of Rámaññá, during this reign.

[3] *Kirttinagaragiri* (Siṇ. recenscion), *Kirttipurapawa* "Naréndracharitávalokana-pradípikáwa.)" The combined names would seem to apply to a single commander.

[4] Since sent to the Colombo Museum The lithograph is from a photograph.

[5] Maháwaṇsa, Chap. LXXIII., 124–129 (English translation, p. 200).

Naranbedda.

Parákrama Báhu III.

In the Deyáladahamuṇa Pattuwa, Kinigoḍa Kóralé. Two miles from Rambukkana railway station towards Polgahawela, and three hundred yards off the line across the Maha-oya, is a grass-covered knoll overgrown with lantana, which slopes down to the left bank of the river. Here are traces of stone pillars, stumps, and boundary slabs; and near the insulated boulder on which the inscription is cut fragments of bricks and tiles may be freely turned up in the soil. There are indications that a small cave on the hummock's summit was occupied at some former period.

Everything points to a monastery of considerable importance having been located at the spot. Confirmation is afforded by the inscription itself. To receive this, an oblong space, only 4 ft. 2 in. by 1 ft. 8 in., was first smoothed on the sloping rock face some ten feet from the ground. Within this frame are 13 lines of small letters wasted to such a degree as to defy more than partial decipherment. The inscription is surmounted by a sun and moon, and has a dog engraved on the left and a crow and lamp (?) to the right.

The allusion to the Tamil invasion and the recovery of the relics, together with the style and character in which the inscription is written, justify its ascription to Parákrama Báhu III.

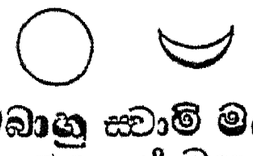
Turnour puts this king's reign between 1267–1301 A.D., or 34 years. The Maháwaṇsa editors (allotting the 35 years' rule given in that work) assign the period between 1240–1275 A.D. The "Rájávaliya" reduces the reign to 32 years: so does the "Púja̱valiya," a contemporaneous record. In the "Attanagaḷuwaṇsa" the commencement of Parákrama Báhu III.'s reign is dated 1824 years after the attaining of Buddhahood by Gautama, usually calculated at 45 years prior to his death: therefore 1824–45 A.B. = 1779–543 A.B. = 1236 A.D. The "Rájaratnákaraya" and "Nikáya Saṇgrahawa" imply the abdication (though not necessarily the death) of Parákrama Báhu in 1809 A.B. = 1266 A.D.

All difficulty may perhaps be solved by presuming a real reign of 30 years from 1236 to 1266 A.D., and a vicarious rule of 2, or even 5, years more, with his son Bósat Vijaya Báhu IV. as Prince Regent.

It is not improbable that the *Parákrama Báhu Pirivena* of the inscription may have been the very establishment which the "Maháwaṇsa" records Kalikála Sáhitya Parákrama Báhu erected and honoured with his name:—

"Thereafter the king built a *parivena* adorned with lofty mansions, which was called *Parákrama Báhu*, after his name; and when he had furnished that vihára with furniture that was suited to it, and endowed it with many fruitful lands, he held a great feast (at its dedication)."[1]

Text.



1. සවසතිශ්‍රීනවරත් [නාධි] පතිවූ **පරාක්‍රමබාහු** සවාමි **මයාරජය** නසන්ට ආ **දෙමළු**
2. **න්** (පරාජය කොට්) දළඳ පාත්‍රධාතූන්වාන්සෙද[2] මහසංඝයාවහන් [සෙ] (ව)
3. ද රැකැඟසනයන් විසින් පැතුම්ක් වෙදය(න්ව) **සෙලවිහරය** කර
4. වා **පරාක්‍රමබාහු පිරිවනඅයි** නම්ද දී මෙමැ දෙමින් (නඛ)රසෙල මව ගම් ගො
5. ඩ ගසද වළද වත්තද කුඹුරද අළු(උල)ද නුගවෙලද . . පිටිය
6. පටන් (උඩ) හිරිය . . . . . කුඹුර . . . . . පාරිණ්
7. . . . . පරන . . . . . .මාවතගසාවැද තිත්තපත්පත්හලි
8. පටන් මීකඳදෙවට . . . පරණ රදුනොවැ පටන් මාපිටියද යා(ලියදි)
9. දළඳදැලිවෙලද මෙවෙ[දනා]පිරිවනදඛදවස[න්නන්] ලවා කරවා වදළ **ප**
10. **රාක්‍රමබාහුපිරිවනට** මතුමතු රාජරාජඅමාත්‍යාදීන් වියවුලක් ක
11. ළ කෙනෙක්ඇත් නම් නර[කෙ] පැසිදුවොයැ කවුඩුබළුවැ කාවණු
12. බැලුබත් කැවොයැ රොඩින්ම මැවොත් වමහ මාගේ දරුවන් මළුනෙක්දී
13. සහා(දුන්) කෙනකුන් (නටම පින්පුර) පිනටහා බුදුන්ට පිදුබවයි

Transcript.

1. Svasti śrí navarat [nádhi]pativú *Parákrama Báhu* svámi *Mayá rajaya* nasanṭa á Demaḷu
2. n(parájaya koṭa) Daḷadá Pátradhátuvánseda Maha saṇghayávahan[se] (wa)
3. da reḳe ṣasanayan visin pṭṭumak vedaya(nṭa) *Sela viharaya* kara
4. vá *Parákrama Báhu Pirivanayayi* namda dí meme domin (Nakha)ra sela mava gam go
5. ḍa gasada viḷada vattada kumburada Aḷu(ula)da Nugavelada . . piṭiya
6. paṭan (Uḍa)hiriya . . . . . kumbura . . . . . páruṇ
7. . . . . parana . . . . . mávatagasáveda Tittapatpathali
8. paṭan Míkaňdadevaṭa . . . Paraṇa radá toṭe paṭan Mápiṭiyada yá(liyadi)
9. da Uḍa Ḍeḷivelada me ve[daná] pirivanada badavasa[nnan] lavá karavá vadaḷa *Pa*
10. *rákrama Báhu Pirivanaṭa* matu matu rájarája amápṭádín viyavulak ka
11. ḷa kenek eṭnam nara[ke] pesí deveve kávuḍu baḷuve kávaṇu
12. bḛlu bat kevoye Roḍinma mevot vamha máge daruvan maḷatek dí
13. sahá(dun) kenekun (namaṭa pinpura) pinaṭahá Budunṭa pidu bavayi

Translation.

Hail! The very illustrious Lord *Parákrama Báhu*, chief of the nine gems, after he had defeated the Tamils[3] who had come to ravage the Máyá[4] kingdom, and had protected the Tooth-relic, the Bowl-relic, and the Buddhist Clergy, caused to be built the *Sela Viháraya* ("rock temple") in pursuance of the wish made known by the Buddhist community, and styled it the *Parákrama Báhu Pirivena*, dedicating to it the following lands:—The trees, ponds, gardens, and fields in the Nakhara-sela (?) village, Alu (ula), Nugawela, and . . piṭiya to (Uḍa) hiriya . . . . . kumbura . . . . . from the road . . . . . old. . . . . having made a pathway from Tittapatpathali to Míkaňdadewaṭa and . . .; from Paraṇa-radá-toṭa ('old dhobies ferry') and the field-beds adjoining Mápiṭiya and Uda-ḍeliwela.

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[1] Maháwaṇsa, LXXV., 57-8 (English translation, p. 289).

[2] සෙනසඟෙදද.

[3] The expulsion of the Tamils from Máyá-raṭa, the recovery of the tooth and bowl relics by Vijaya Báhu III., their temporary location at Beligala, their subsequent removal to Dambadeniya, and the festival there held in their honour by his son Parákrama Báhu III., are dealt with in Chaps. LXXXI.–LXXXV. of the "Maḥáwaṇsa."

[4] Ceylon was still divided into the three main divisions, *Pihiti* or *Rájá-raṭa*, *Máyá-raṭa*, and *Ruhaṇa raṭa*, brought under one rule by Parákrama Báhu the Great.

If any amongst the kings and ministers that shall arise hereafter dispute [the claims of] the *Parákrama Báhu Pirivena* which was caused to be constructed, upon orders, by those residing close to the Pirivena herein mentioned he will be boiled and burnt in hell, and become a crow and a dog, will eat the rice of crows and dogs, and will become a Roḍiyá.

[This is] to the effect that the dedication to Buddha was made in order to obtain merits and to confer merits on those who shall have assisted my children until their death.

Galatara.

In the Egoḍapota Pattuwa, Galboḍa Kóralé. An incomplete inscription. Mr. Price says of it :—

On the way side to Galatara village is a large stone slab, bearing a worn inscription apparently in Singhalese. At the base are figures of a crow and a dog, and the meaning of it is, if any one take the produce of the lands bounded by the stone, may he be born as a crow or a dog in his next existence An effort will be made to take an impression of this inscription. [*Extract from Diary dated July* 22, 1887.]

The lines of the framing (which spread slightly upwards) give the slab a top-heavy look. The upper part is missing, and said to be somewhere in the foundations of a stone-banked water-course adjoining. Lichen has defaced the letters to such an extent as to render reading exceedingly difficult, and quite unprofitable, especially in view of the first portion of the inscription being lost. The 7 lines remaining deal with boundaries. Below the writing are a dog and crow facing, with a sun and a moon above them, the latter reversed.

Fourteenth, and Fifteenth Centuries.

Vikrama Báhu III.

To the latter part of the fourteenth century belong five inscriptions (including the two at Gaḍaláḍeniya and the Gampola slab) of Vikrama Báhu III.

Very little is recorded of this "wise king." The "Rájávaliya" ignores him entirely, as well as his immediate predecessor on the throne, Parákrama Báhu V. By the "Maháwansa" both are passed over with the curt notice that, after the death of Bhuvaneka Báhu IV., they reigned in the same capital Gaṅgáśrípura (Gampola).[1] The "Nikáya Saṅgrahawa" is hardly more explicit.[2]

For the statement that a king Vikrama Báhu kept his court at Péráḍeniya, the "Rájaratnákaraya" is alone responsible. "After the demise of the two kings Parákrama Báhu and Vikrama Báhu, who ascended the throne at that city [Gaṅgáśrípura], and after the death of the great king Vikrama Báhu, who reigned at Péráḍeni-nuvara in the vicinity of the same Mahaveli-ganga....."[3] There is no evidence to support this. The "Nikáya Saṅgrahawa" even is silent. The "Maháwaṃsa" seems to furnish a possible clue to the error.[4] "Now, in the time of the King Vikrama Báhu [III.], there dwelt in the beautiful and famous city of Perádoṇi (Péráḍeniya) a mighty prince of great wisdom, Alagakkonára by name"[5]—the famous minister and founder of Jayawarddhanapura (Kóṭṭé), the central figure of Ceylon History during the close of the fourteenth and earlier years of the fifteenth century.

Turnour dates the accession of Vikrama Báhu III. in 1371 A.D., and assigns him a reign of seven years,[6] as allotted in the "Rájaratnákara." The Vígulawatta (Gampola) inscription, however, throws back the commencement of Vikrama Báhu's rule to 1356, A.D., necessitating an adjustment of 15 years.

He seems to have reigned 15 years ; for the "Nikáya Saṅgaháva" records that in 1912 A.B. (1369 A.D.) during his reign, the minister Alagakkonára held a great Convocation of the Buddhist priesthood to settle religious differences, and further points to Bhuvaneka Báhu V. succeeding in 1371 A.D.[7]

Gampola.[8]

The inscription is cut on two sides (A. 18 lines ; B. 5) of an upright slab, 4 ft. 6 in. by 2 ft. 5 in. by 8 in., still standing in a planted garden, Vígulawatta, three-quarters of a mile from the Gampola railway station.

The late L. de Zoysa, Maha Mudaliyár, appears to have seen it in 1875, but there is some confusion in his description :—

I availed myself of the opportunity to visit some [*sic*] of the rock inscriptions of the place [Gampola]. I found one at a place called Wégalawatta, about half a mile from the railway station. It is in old Singhalese characters, and records the construction of a dam and canal for the irrigation of the Gampola fields by King Śrí Vikrama Báhu of Gampola. According to the inscription, the King ascended the throne "in the year 1286 [*sic*] of the Śaka Era," corresponding to 1358 A.D. [*sic*], whereas the date given by Turnour (from imperfect data furnished by the native histories) is 1371 A.D. This inscription, therefore, enables us to correct an anachronism of nearly 13 years. The stone slab on which the inscription is engraved is found in an *owita* named Wégalawatta at present owned by a Moorman.[9]

The inscription is really dated "in the 4th year of the reign of Śrí Vikrama Báhu, when 1282 years of the Saka era had passed," or briefly in (1282 + 78 =) 1360 A.D. This gives 1356 A.D.,

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[1] Maháwaṃsa, XCI., 1 (English translation, p. 320).
[2] Nikáya Saṅgrahawa (Printed edition, 1890, p. 25).
[3] Rájaratnákaraya (Printed edition, 1887, p. 49).
[4] Rashly perpetuated by Tennent, *l.c.*, vol. I. 407, II. 207.
[5] Maháwaṃsa, XCI., 23.
[6] Epitome, *l.c.*, p. 259. Turnour makes him cousin of Parákrama Báhu V.
[7] The settlement arrived at by the Convocation of 1369 A.D. lasted till the 15th year of Bhuvaneka Báhu V., being 1929 A.B. = 1386 A.D. ("Nikáya Saṅgrahawa," *l. c.*, p. 28).
[8] Actually in Uḍapaláta of the Central Province, but being within a couple of miles of the boundary of the Tunpaláta Pattuwa, Paranakúru Kóralé, the inscription may be admitted here in connection with the two inscriptions which follow. The several Gaḍaláḍeniya inscriptions (six or seven, not yet published) may best be dealt with together elsewhere.
[9] Report on the Inspection of Temple Libraries, Sessional Paper XI., 1875, p. 16.

as the date of accession. Four of the Ministers, whose names close the record on the back of the slab, are alluded to in the Laṇkátilaka inscription of 1347 A.D.[1]

Text.

A.

1. ශ්‍රී ශක
2. වෂී එක්දුස් දෙ
3. සිය දෙයාසු අ
4. වුරුදුක් වළඳු
5. ශ්‍රී වික්‍රම බාහු ස
6. තරවනා ඇසළ අ
7. ව පැළවිය වෙඬුරුපිටිය
8. පළමු පවන් ඇළක් අමු
9. නක් බඳු දියප අස්ව
10. න් නොවනහෙයි
11. න් සත්සියපනස්තුන් රි [යන][2]
12. ක් වේල්ල බඳු කණුමු
13. ල් උදුරුවා වෙල තනවා[පල්][3]
14. ලෙපිටි රජ්ජුරුසාමීන්
15. වත් මුදලිවරුන්වහන්සේ
16. වත් පූජාවත් මටත් පි
17. න් පිණිස ධන්ත ධාතුන්
18. වහන්සේට පිදිමි

B.

1. සිවල්ලකොළුලක්දිවු අධිකාර වමහ
2. සේනාලංකා අධිකාර වමහ
3. පරාක්‍රම අධිකාර වමහ
4. ජයසිහ පතුරාජ වමහ
5. විරසිහ පතිරාජ වමහ

Transcript.

A.

1. Śrí Ṣaka
2. warsha ek dás de
3. siya deyásu a
4. vuruddak waḷandá
5. *Śrí Vikrama Báhu* sa
6. ṭara waná Ḗsaḷa a
7. wa peḷawiya Veṅḍuruyiṭiya
8. paḷamu paṭan ẹḷak amu
9. nak bandá diya pa aswa
10. n nowana heyi
11. n satsiya panas tun ri [yana]
12. k wella bandá kaṇumu
13. l uduruwá wela tanawá [Pal]
14. lepiṭi rajjurusámín
15. ṭat mudaliwarunwahanse[4]
16. ṭat púja'waṭat maṭat pi
17. n piṇisa dhanta dhátun
18. wahanséṭa pidimi

B.

1. *Siwal kolu Lakdivu Adhikára* wamha
2. *Sénálaṇká Adhikára* wamha
3. *Paráḳrima Adhikára* wamha
4. *Jayasiha Paturája* wamha
5. *Virasiha Patirája* wamha

Translation.

After the expiry of 1282 years of the Śri Ṣaka era, in the 4th year of the reign of *Śrí Vikrama Báhu*, upon the first day of the waning moon of Ḗsala, inasmuch as Veṅḍurupiṭiya had not been brought under wet cultivation originally by forming a dam and a water-course, a dam 753 cubits [in length] was caused to be made,[4] stumps and roots of trees cleared away, and [the land] converted into a paddy field.

I have dedicated [the land] Pallepiṭiya[5] to the sacred Daḷadá as an offering made by the king and chiefs, and also in order to obtain merit for myself.

I am *Siwalkolu Adigár* of Laṇká.
I am *Sénálaṇká Adigár.*
I am *Paráḳríma Adigár.*
I am *Jayasiha Paturája.*
I am *Wírasiha Patirája.*[6]

Petigammana.

An inscription engraved on two opposite sides of a stone pillar (5 ft. 7 in. by 2 ft. 7 in. by 6½ in.) found half buried in a garden near the foot of Petigammana-kanda, in the Tunpaláta Pattuwa, Paranakúru Kóralé, within a few miles of Gampola. It gifts certain lands to "Semoradágama Viháré," and concludes with a life-size figure of a crow in sunk-relief, implying by adumbration the usual curse on all disputants. The symbol engraved on side A. may perhaps be intended to signify the sun (the moon being cut on B), or possibly the *dharmmachakra* emblem more elaborated on the Amarávati rails. Side A. has 15 lines; B. also 15, and a crow :—[7]

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[1] Journal R. A. S., C.B., vol X., No. 34, pp. 83–95. This inscription records the endowment of Laṇkátilaka Viháré (then already completed by Sénálaṇkádhikára and all the Mudaliyárs and people), in the third year of Bhuvaneka Báhu [IV.], who ascended the throne in Ṣaka 1266 = 1344 A.D. The Gadaládeniya inscription of this king is of the same year.

[2] Omission, rectified by carving the two letters on the side of the stone.

[3] Obvious omission by a careless stonecutter, when passing into the succeeding line.

[4] The dam is still in existence, not far from the inscription. [5] The name is retained to this day.

[6] *Siwal kolu Lákdivu Adhikára.* Perhaps the great Minister known usually as "Alagakkonára," or "Alagakésvara," a native of "Vañchipura" (Vengi) in "Soliraṭa" (Chola).

Senálaṇká Adhikára. The chief Senevirat to whom the "Nikáya Saṇgrahawa" assigns the credit of erecting Laṇkátilaka Viháré on "Parṇṇasaila Parvata in Siduruvána." See, too, the Laṇkátilaka inscription (Journal R. A. S., C.B., *l.c.*).

Paráḳrima Adhikára. Not improbably *Wásala keraṇú Adhikára,* "the Minister who managed affairs at Court." (Laṇkátilaka inscription.)

Jayasiha Paturája may be identified with "Satruwan Patirája;" *Virasiṇhá Patirája* with "the second Patirája." (*Id.*).

[7] See lithographed copy of photograph. The pillar is now at the Colombo Museum.

Text.

A.	B.
1. සිරිසඟ	16. ගොරකඅ
2. බො ශ්‍රී වි	17. ඟ දෙසි
3. ක්‍රම බාහු	18. දෙණිය දෙ
4. චක්‍රවර්ත්ති	19. ලඅඟ ඇ
5. ස්වාමින්	20. තුළුවැ කු
6. වහන්ෙ	21. ඹුරු බි
7. සට . . ලං	22. ජුවට අ
8. ඝත්තමි	23. මුණක් හා
9 ළාන කුම	24. වත්ත ඇල
10 රවම්හ	25. බඩ නියාෙ
11. සෙමොර	26. යන් වල්
12. දඟම වි	27. පිට පිධි
13. හාරයට මා	28. බවටත් මී
14. ලත් පෙති	29. ට අවුල්
15. ගම්මනින්	30. කළ
	(*Crow*)

Transcript.

A.	B.
1. *Siri Saṅga*	16. Goraka a
2. *Bo Śrī Vi*	17. ṅga Desi
3. *krama Bahu*	18. deṇiya De
4. Chakravarttı	19. la aṅga ę
5. svámın	20. tulu vę ku
6 vahan	21. m̆buru bi
7. seṭa . . *Laṇ*	22. juvaṭa a
8. *ghattamı*	23. muṇak há
9. *ḷána* Kuma	24. vatta ęla
10. ravamha	25. baḍa niyá
11 *Semora*	26. yen val
12. *dágama Vi*	27. piṭa pidhi
13. *harayata* má	28. bavaṭat mí
14. lat Petı	29. ṭa avul
15. gammanin	30. kaḷa
	(*Crow*)

Translation.

I am Prince *Langattamiláma* . . . . .(?) unto the Overlord *Sirı Saṅga Bó Śrı̄ Vikrama Báhu*. I have dedicated to *Semoradagama Viháré* from the village Petigammana which I have received, the fields, which include Goraka-aṅga, Desideniya, Dela-aṅga, one amuṇam in sowing extent, and the garden lying waste bordering the *ęla* (stream). Any one who disputes this [grant will be born] a crow.

Alutnuwara.

The two pillar slabs bearing inscriptions now flank the steps to the present Déwále verandah. They were dug out of the site of the old Vishṇu Déwálé, where they stood about half out of the ground at the time of their removal several years ago.

All but a line on the left-hand slab No. 2, and the whole of the writing upon the upper part of both sides of No. 1 to the right, had weathered so completely, that until unearthed the very existence of letters on the stones was unsuspected. The inscription on No. 2 slabs is practically illegible; and even with No. 1 the effacement of half the record, the excessive crowding together of the letters, and their faint engraving, renders the task of decipherment exceedingly laborious and the result unsatisfactory. The partial translation is offered with very great diffidence.[2]

No. 1.

Slab, 5 ft. by 1 ft. 7 in. by 9 in. Inscribed on each of the broader faces A. B. with some twenty lines, of which about half remain, more or less legible.

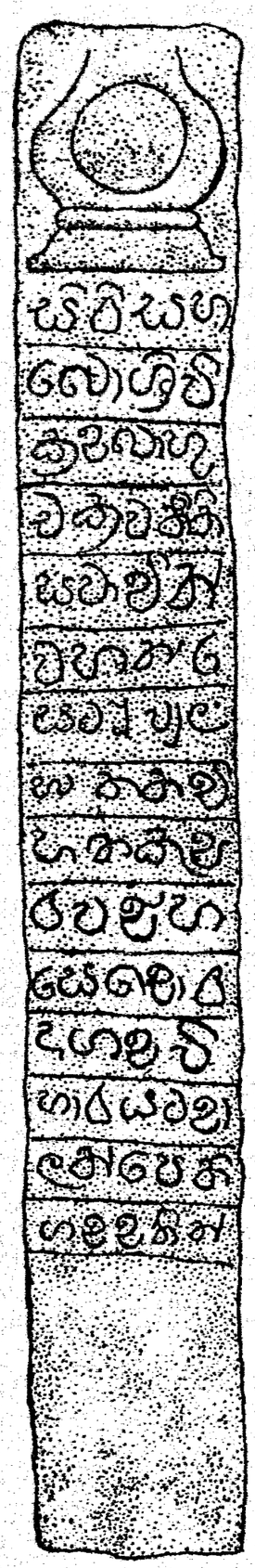
Text.

A.	B.
. . . . .	. . . . .
. . . . .	රජකලාවූ ඇම්දෙනමහා සතරකො
. . . . .	රලු සෙනාව මෙම පණෙත පවත් . .
. . . . .	. . . . .
. . . . .	. . . . . පවතිනනෙක් අපමව
. . . . .	. . ඇපාමගෙවඟිහපරමපරාව
. . . . .	. . . . .
. . . . . ඇතුළුව රජපරම්	. . . . . නොවරදවාගන්න සෙ
පරාවෙ කුඩා මහත් යම්කිසි කෙ	නාවෙන් . . . . . පවත් මෙකියන
නෙකුන්වහන්සේ විසින් වරදග	සතරකෝරලෙ සෙනාවට ඇත . . .
න්ට නොයව අපෙන් නොවරදන	. . පනහානිනොකරන්නො සර්
ලෙස මව දළදා තුනුරුවන් දෙස්කො	වඤ දළදා තුනුරුවන් දෙස්කොට ශ
ට ශකබ්‍රහම්ද මහිසක්‍ෂ[2] දෙවි	කබ්‍රහම්දෙවියන් දෙස්කොට සෙනා
න්ට දෙස්කොට . . . ළම . සතරව	වගෙන් නොවරදවන්නෙ කම ඇපම ගෙ
රම් දෙවියන් දෙස්කොට උත්පලවණ්ණා	න නොවරදවම සලස්වීමයෙන් සම්මත
දී ලකසි පත් දෙවියන් දෙස්කොට මේ	විකුම්බාහු රජ්ජුරුසාම්න්ගෙ මෙහෙවරි
(පනත) නොවරදව පතම්හසි ගෙ	න් මෙගෙලලෙකඛමය කරුවු ඛව
ලලේකමය කරුවු ඛවට සතර කො	ට විකුම්බාහු ඇපානු වම්හ.
රලෙ රවනාසක දිශානායක අන් ඇ	
තුළුවු කුඩා මහත් ඇම්දෙන මහ	

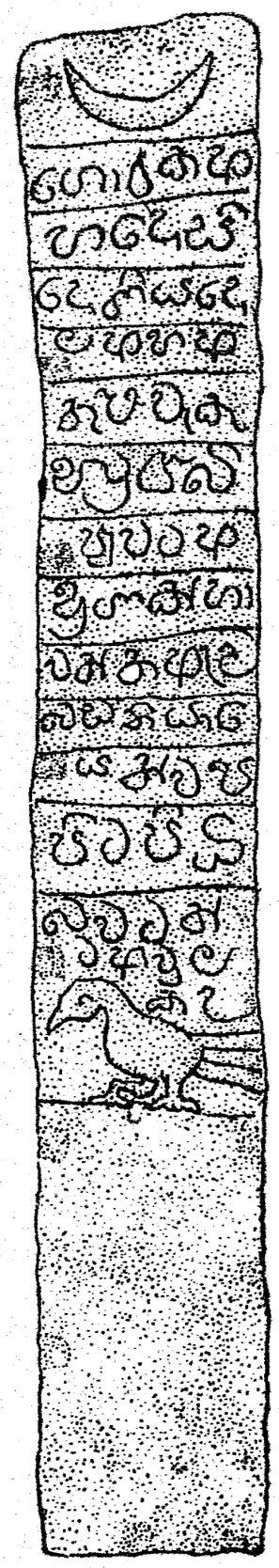
[1] If the stone could be removed to a more convenient site, it might yield a better result than that now attained. Its present proximity to the steps precludes examination in a favourable light.

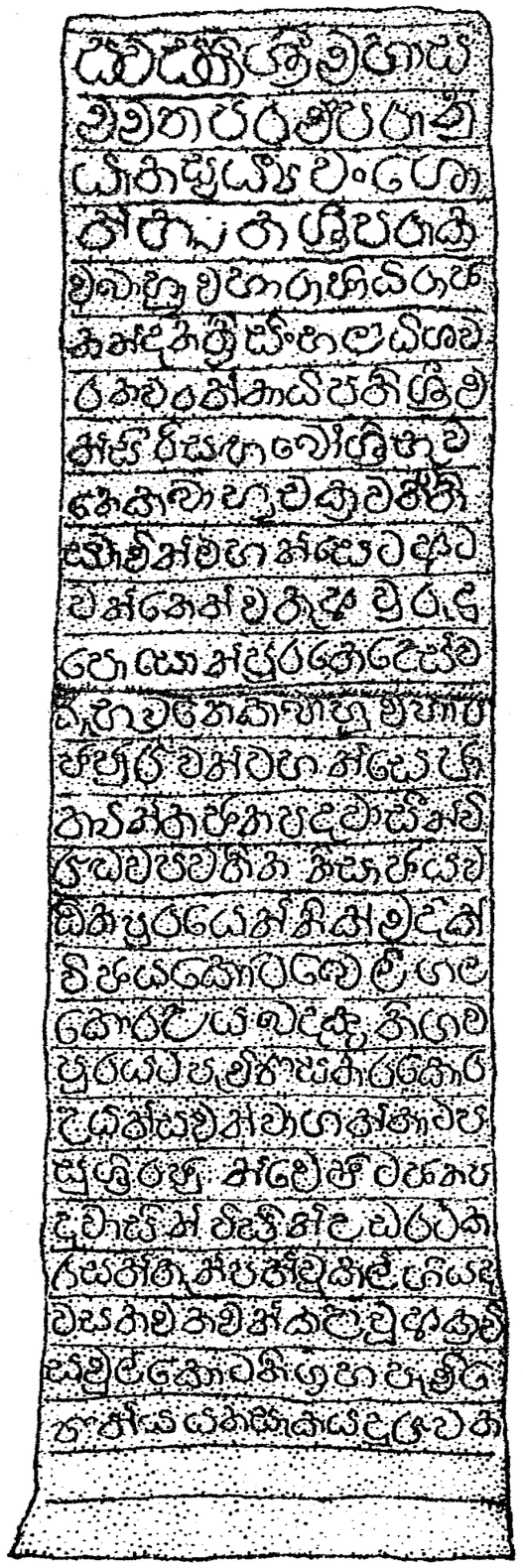
[2] මහසාඛ්‍ය.

INSCRIPTIONS

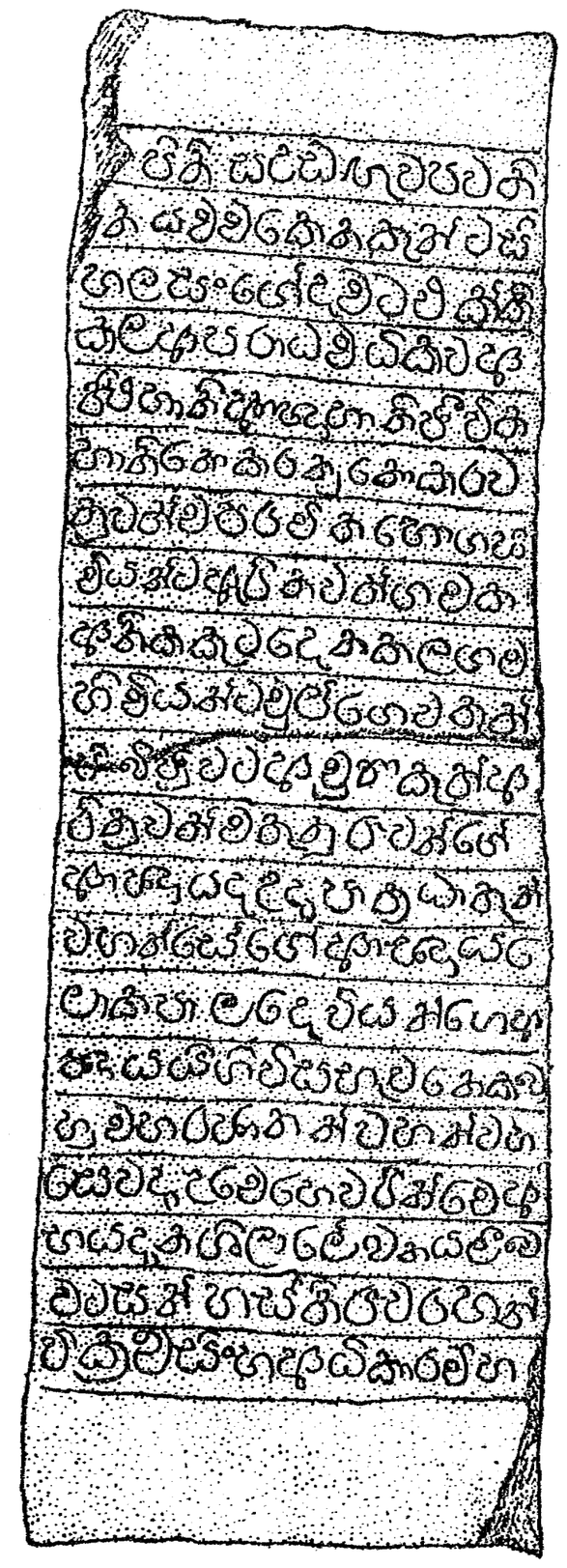


PETIGAMMANA





DEDIGAMA



Lith. Surveyor Generals Office Colombo N°. 68/03

A. *Transcript.* B.

. . . . . .
. . . . . .
. . . . . .
. . . . . .
. . . . . .
. . . . . ṭuḷuva rajaparam
paráve kuḍá mahat yam kisi ke
nekunvahansé visin varadaga
nṭa no yava apen novaradama
lesa mava daḷadá tunu ruvan desko
ṭa Ṣaka Brahmada mahisakya devi
nṭa des koṭa . . . uma . Satarava
ram Deviyan des koṭa Utpalavarṇṇá
dí Lakayi pat deviyan des koṭa me
(panata) novaradava patambhayi ṣai
la lékamaya karęvu bavaṭa Satara Ko
raḷe Raṭanáyaka Diṣánáyaka an ę
tuḷuvu kuḍá mahat ęma dena maha

. . . . . .
raja kaḷávu ęma denama há Satara Ko
raḷe senáva meṃa paṇḍe pavat . .
. . . . . .
. . . . . pavatina tek apamava
. . ępá maga vargga paramparáva
. . . . . .
. . . . . novaradavá ganna se
náven . . . . . pavat me kiyana
Satara Koraḷe senâvaṭa ęta . . .
. . panaháni nokaranno sar
vajña daḷadá tunu ruvan des koṭa Ṣa
ka Brahma deviyan des koṭa senâ
vagen novaradavannekama ępama ge
na novaradavama salasvímayen sammata
Vikrama Báhu rajjuru sáminge mehevari
n me ṣaila leka bavaya karęvu bava
ṭa *Vikrama Bâhu* ępáva vamha

Translation.

A.

Let none of the lords, high and low, of Royal descent seek cause of offence: no cause of offence will be given by us. We vow that we will not break this [compact], swearing by the Daḷadá, the three gems, the pre-eminent gods Ṣakra and Brahma, . . . the four regent gods, Vishnu, &c., the guardian gods of Laṅká. In proof whereof all men high and low, including the chiefs of minor and major districts (*Raṭanáyaka Diṣánáyaka*) have caused this rock inscription to be made.

B.

. . . . . all who have held the sovereignty and the people of the Four Kóralés. In the provisions of this law . . . . . so long as it continues . . . . . from the people who will not commit offence . . . . provisions . . . . . to the people of the said Four Kóralés . . . . . having taken security from the people that they will not transgress [the compact], and having sworn by the Tooth-relic of the all-knowing one (Buddha), the three gems, and the gods Ṣakra and Brahma, in order to ensure [its] faultless observance. [this is] the compact [agreed on].

In proof thereof I, *Vikrama Báhu Epá*, have caused this rock inscription to be made at the command of King *Vikrama Báhu*.

No. 2.

Slab, 4 ft. 6 in. by 1 ft. 9 in. by 6 ft. Inscribed on front face only. A few words at foot somewhat legible :—

. . . . වදුල මෙහෙවරින් ලෙකේ කල
බවට සඬහස් සිවත්නානාසිනාරු මහ.

Transcript.

. . . . vadála mehevarin leké kala
bavaṭa *Sanhas Sivattá Nayináru* mha

Translation.

. . . . In proof of having made the inscription according to command given I, *Sanhas Sivattá Nayináru*, certify).

Waharakgoda.

Śrí Parákrama Báhu VI.

The accession of Śrí Parákrama Báhu VI. put an end to the virtual interregnum which followed the Chinese invasion of 1408 A.D. and the deportation of his father, Vijaya Báhu VI.,[1] reviving a dynasty which claimed descent from "*Saka Rája.*" Re-established in the person of this illustrious prince, it continued to hold the supreme rule (whether at Kóṭṭé or Sítáwaka) until the close of the sixteenth century.

Fifty-two years may be accepted as the correct length of Śrí Parákrama Báhu's reign;[2] but the date of its commencement needs fixing. The "Rájávaliya" (ordinary version) is utterly wrong.[3] Turnour places it in 1410 A.D.—a date perhaps adduced from the "Námávaliya" reference, which nearly tallies.[4] On the other hand, the "Kávyasékharaya" with the Pępiliyána and Ratnapura (Saman Déwalé) inscriptions put the event five years later, in 1958 A.B., 1415 A.D.; as too does Valentyn.[5] The discrepancy is explained to some extent—perfectly, if the Chinese records are reliable regarding the restoration of "Seay-panae-na" to the Ceylon throne in 1411–12 A.D.[6]—by the "Rájávaliya," which mentions that Parákrama Báhu resided three years at Rayigama after his coronation before reigning at Kóṭṭé.

The true extent of this reign may be taken as covering the period between 1415-67 A.D., an adjustment to which the "Budugunálaṅkáraya" lends weight.[7]

Some half dozen or more inscriptions of Parákrama Báhu VI. are known.

The present three occur at Waharakgoda,[8] a village in the Egodapota Pattuwa, Galboda Kóralé. On slab rock within a chena, bordering on one side the old Kandyan path from Dombagaharupa to

[1] Tennent, Ceylon, vol. I., pp. 417, 622, 628.

[2] Maháwaṃsa; Rájávaliya; Rájaratnákaraya. For his descent see "Perakumbásirita," stanzas 27–28; "Kávyasékharaya," stanzas 88–100 (13th section). Valentyn "Oud en Nieuw Oost Indien," evidently quoting from a version of the "Rájávaliya" differing from most, and more reliable.

[3] This version gives 1946 A.B. [—543 = 1403 A.D.] as the date of Parákrama Báhu's accession, and 1958 A.B. [= 1415 A.D.] for the capture of his father by the Chinese!

[4] "Námávaliya," stanzas 285–6 (Alwis' edition). The composition of the work is therein attributed to the Minister Nallúratuna Mini Sanhas in Vesak of the Saka year 1343 = 1421 A.D., being the 10th of King Parákrama Báhu.

[5] Kávyasékharaya, stanzas 6–7; Pepiliyána Inscription (Journ. R. A. S., C. B., vol. VII., No. 25, 1882, pp. 186–207); Saman Déwalé inscription (Ratnapura); Valentyn, *l.c.*

[6] Tennent, *l.c.*

[7] See *supra* p. 84.

[8] Not improbably identical with Vatarakkhatthali ("Maháwaṃsa," LXXV., 6) the scene of one of the great battles during Parákrama Báhu I.'s subjugation of Ruhuṇa.

Balana, and on the other the present minor road from Máwaṇella to Máwatagoḍa, and immediately opposite the Aṭṭápiṭiya ferry, are two inscriptions and the remains of a third between. The site of the old viháré (only determined by "temple trees" and a slight elevation of the ground) is within a few fathoms.

The inscriptions are clearly cut, and would be legible throughout but for the wanton attempt of the natives to blast the rock by fire, under the blind belief that treasure lay hid beneath "ancient writings" which, as Knox has it, "poseth all that see them." Fortunately the portions which have scaled off are at the corners, leaving the name of the king and the date of the dedication well-nigh intact.

The inscriptions seem intended to be read together, that to the left being the recital of the lands gifted, the third on the extreme right, the dedication and familiar imprecation on all persons who should dispute the temple's right.

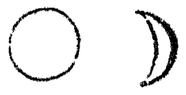
The grant is made to the Waharakgoda viháré.

Taking the inscriptions from right to left :—

No. 1.[1]

Consists of twenty-two lines of boldly cut letters, 3 to 4 in. in size. The narrowness of the rock prevented the whole inscription being carved vertically. The difficulty was solved by cutting the last eight lines (2 ft. 5 in. by 2 ft. 2 in.) on the left at right angles to the rest. A sun and moon are engraved above, and a dog and crow below the first portion (3 ft. 6 in. by 3 ft. 7 in.).

Its date will fall in 1421 A.D., assuming the date of Parákrama Báhu's accession to be 1415 A.D.



Text.

1. ශ්‍රී පරාක්‍රමබාහු චක්‍රවර්ත්තී
2. සවාමින්වහන්සෙට සවනු
3. (උඳු) වපැ අව පොහොයැ
4 වටරක්ගොඩැ හිඳ්නා සිද්ධා
5. ර්ත්තම්ලිලන්වහන්සෙ බිම්
6 පැසකරවා ගත්ව[2] හැරියෙ
7. සතර පලින් ඇතුළහා
8. තනවා ගත් බොනාකදෙණි
9. යෙ බිජුවට පැළහා දි
10 ඹුලාඹුර පාතැ පැළහා දෙ
11. මටදෙණි පාතැ පැළහා දි
12. ක්දෙණියෙ සත්නැලිපැළ
13. හා ඉසතැමාරාව පරණ මාව
14. [න] හොය සිටි කොසඇල හො
15 ය හිමවූ ගොඩ කැබැල්[ල]
16. ඇතුළු තැන් මෙකී විහා[රය කු]
17. සලනට ලියදෙන [මෙ]
18. න් වදළ මෙහෙවර අ (නය)
19. ගමව[3] නුමුත් හස [පිට] . .
20. මෙ කුසලන්පත (ලියා දුන්)
21. බට[4] මුඳුලිපොතැ . .
22. ත්තරලියනනාථාමැ වූ . .

Transcript

1. *Sri Parákrama Báhu* Chakravartti
2. sváminvahanseṭa savanu
3. (Uňdu) vapę ava pohoye
4. Vaṭarakgoḍę hindiná *Siddhá*
5. *rttha Malilan*vahanse bim
6. pęsakarawá gatva heṛiye
7. satara palin ęṭuḷuhá
8. tanavá gat Bonákadeṇi
9. ye bijuvaṭa pęḷahá Di
10. ňbulámbura páṭę pęḷahá De
11. maṭadeṇi páṭę pęḷahá Di
12. kdeṇiye sat nęli pęla
13. há Isaṭemáráva Paraṇa máva
14. [ta] hoya siṭi Kosa ęla ho
15. ya himaviṭ goḍa kębę[la]
16. ęṭuḷu tęn meki vihá[raya ku]
17. salanaṭa liyadena [me]
18. n vadaḷa mehevara a(naya)
19. meva numut hasa[piṭa] . .
20. me kusálan paṭa (liyá dun)
21. baṭa *Muňdali pote* . .
22. *ṭhara liyana náthúmę* vu . .

Translation.

On Póya [day] of the waning [moon] of the month of Unduwap (?) in the sixth year of [the reign of] the Overlord *Śri Parákrama Báhu*, by the mandate delivered, that there should be transferred in writing as an endowment to the said viháré the land within the four plots of ground which *Siddhartha Malilanwahansé* residing at Waṭarakgoḍa caused to be dedicated [to the viháré]—the one pęla sowing extent of Bonákadeniya, the lower one pęla of Dimbulámbura, the lower one pęla of Demaṭadeniya, and the one pęla and seven nęli of Dikdeniya [all of which] he caused to be cultivated, together with Isaṭemáráwa and the plot of high ground bounded by Paraṇamáwata-oya and Kosa-ęla-oya.[5]

Albeit such was the order, *Mundalipoṭę* [. .] *ṭhára liyana náthá* [certifies] to the fact that [he] had this benefaction engraved in an inscription.

No. 2.

This, the middle inscription, has been almost wholly destroyed by fire. It apparently consisted of four or five lines, of which a few letters only are left. These are small, and greatly worn. The name "*Soma Devi*" occurs.

No. 3.

The longest of the three inscriptions. It covers a space of rock partially incised and smoothed, 6 ft. 8 in. by 3 ft., and runs to fifteen lines. Portions of the commencement and ending of the earlier lines have suffered from the effects of fire. The last line concludes with tiny representations of a crow and a dog.

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[1] Lithographed from photograph of an estampage. [2] ගත්නාවුන. [3] ගම්ම. [4] බවට.

[5] Some of these names remain to this day.

Text.

1. [ස්වස්ති ශ්‍රී ප]රාක්‍රමබාහුචක්‍රවර්ත්තිස්වාමින්ට . . . . . [ව]
2. [ටරක්ග]ගාඩැහින්දිනා[කොා]ටැ සලඋවයාමින්ගෙ . . . . . .
3. . . . . හාමෙ[ක]දු සුවයහා ප්‍රතුබුදුහා කුඩ [වි] . ආබොය .
4. . . . සතර පුතු මවුන් මට බොහො දවසක් පක්ෂපාතව මෙහෙසු[ව]
5. [කළ ලෙ]සින් පින්පිණිස වමරක්ගොඩැ විහාරයෙ බුදුන්වහන්සෙට
6. [උසා]පිටිවිහාරයෙ මහ(පිය)ා පිරිවෙනැ තෙරස්වාමින් ඇතුළුවූ ම
7. හ සංඝයාවහන්සෙ මඩයෙ පිදිමි මෙ මා කළ පින්කම රජදරුවන්
8. වහන්සෙත් සෙසු මුනුලිවරුන්ද ඇතුළුව සියලලවුන්ම පි
9. න් අනුමොවැ බළු කොටාලු පින්කමට මතු වියවුලක් කළ
10. කෙනෙක් ඇත්නම් පසු ගාමන්වැමැ දුස්පත්තපැදිව කො
11. ටාලු පින්කමට වියවුලක් කළ කෙනෙක් ඇත්නම් සත්
12. කරාවෙ මරාපු සතුන්ගෙ පවු ගත්තොයැ මෙතෙබුදුන් ඇ
13. සින් නුදුවුවොයැ කාවුණු වෙ බත් කැවොයැ එක්සියසතිස්
14. නරකයෙ පැසුනොයැ කැවුඩා බල්ලාවුනැයැ මහ
15. සංඝයාවහන්සෙ මඩයෙ පතලිමින් (*Crow*) මි (*Dog*)

Transcript.

1. [Svasti *Śrí P*]*arákrama Báhu* Chakravartti svámiṇa . . . . . [Va]
2. [ṭarak] goḍe hindiná [ko]ṭe sala suvayáminge . . . . . .
3. . . . . há me[ka]dú suvayahá pratu Buduhá kuḍá [ví] . áboya . .
4. . . . satara puṭu mavun maṭa boho davasak pakshapátava mehesu[wa]
5. [kaḷa le]sin pin piṇisa *Vaṭarakgoḍe viháraye* Budunvahanseṭa
6. [Usá]piṭi viháraye Maha (piy) á pirivene terasvámin ṭuḷuvú Ma
7. ha Saṇghayávahanse maddhaye pidini me má kaḷa pinkama rajadaruvan
8. vahanset sesu mundalivarunde ṭuḷuvú siyallavunna pi
9. n anumove baḷukoṭálu pinkamaṭa matuviyavulak kaḷa
10. kenek ṭnam pasu taman vemę dukpattapędiva ko
11. ṭálu pinkamaṭa viyavulak kaḷa kenek ṭ nam sat
12. karáve marápu satunge pavugattoye Mete Budun ę
13. sin nuduṭuvoye kávuṇu ve bat kevoye eksiyasatis
14. narakaye pęsunoye kevuḍá ballávuneyę Maha
15. Saṇghayávahanse maddhaye patalimin (*Crow*) mi (*Dog*)

Translation.

[Hail! On . . . . . of the reign] of *Śrí Parákrama Báhu*, . . . residing at Vaṭarakgoḍa . . . . . because pleasing services have been devotedly rendered to me for many a day by the sons of Buddha.[1] In order to acquire merits, in the midst of the great priesthood (*Maha Saṇgha*), including the Théros of the Maha (piyá) Piriwena of Usápiṭiya Viháraya, I have made a dedication to the [image of] Buddha of *Waṭarakgoḍa Viháré*.

May all, including the king and minor chiefs, receive merits from the meritorious act done by me. Should any in the future disturb this grant engraved with the [figure of] dog he will himself hereafter be born poor. Should any dispute this inscribed dedication he will receive the sins of the animals killed by the seven [classes of] Karáwas, he will be as one whose eyes shall not behold Maitri Buddha, he will eat the rice of crows, he will be boiled in the 136 hells, he will become a crow and a dog.

Vowing this in the midst of the great priesthood.

Dedigama.

Bhuvaneka Báhu VI.

This is the second inscription of this king discovered : the other is at Weḷigama Viháré, Southern Province.[2]

Śrí Parákrama Báhu VI. married a princess from Kíraveḷi Pattuwa, and not improbably of Dędigama, at this period a Royal village. She bore him a daughter, Ulakuḍaya Dévi.

There is some doubt regarding the parentage of Prince Sapumal Kumárayá, who subsequently became king at Kóṭṭé as Bhuvaneka Báhu VI. If, with Kuḍá Kumárayá (afterwards Víra Parákrama Báhu VIII.) he was a real son of Parákrama Báhu VI.—as this inscription would seem to imply—both were the offspring of another bed. The "Rájávaliya" merely states that they were "brought up" by Parákrama Báhu, and appointed "ministers."

During his reign, Kuḍá Kumárayá, the younger brother, became *Epá* at Ambulugala, whilst Jaffna (Yápápaṭuna) fell to an expedition led by Sapumal Kumárayá. That prince held the reins of government there quietly until roused to dispute the claim of Jayavíra Parákrama Báhu VII. to the Kóṭṭé kingdom :—[3]

නිල තුරඟව නැඟෙමින් රිවිදෙව සිටි න
දුල කරැ ඝෙසත් ම්ණිඔබරණ කිරණ් න
බල පිරිසෙන් සහ යාපාපවුන්ගෙ ණ
බල ඝේනානායක සපුකුම්රු ළු න

Lo ! Sapumal Kumárayá returns from Jaffna ta'en,
Leader midst a mighty host that follows in his train,
Above the snowy *chatra* spread with many a gem bedight
Himself, on steed of sable hue, recalls the Sungod's light.

The "Rájávaliya" records :—[4]

Śrí Parákrama Rája, having reigned 52 years, appointed to the throne the son of his daughter, Ulakuḍaya Dévi, under the title [Jaya] víra Parákrama Báhu Rája [Jaya Báhu II.]. Whilst [Jaya] víra Parákrama Báhu Rája was reigning, the news reached Yápápaṭuna, where Sénánáyaka Sapumal Kumárayá was governing. Starting thence with the chiefs and an army [the prince] reached Kóṭṭé, took the city, and put Jayavíra Parákrama Báhu Rája to death.

He then ascended the throne assuming the title Śri Bhuvaneka Báhu.[5]

The "Maháwaṇsa" slurs over the circumstances leading up to the accession of Bhuvaneka Báhu VI., but supports the "Rájávaliya" in assigning him a reign of only seven years.[6] The period usually allotted is between 1464–71 A.D.;[7] but would appear to be both too short and misdated.

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[1] "Being [Buddhist priests] reputed and called *Sons of Boddou*" (Knox, *Ceilon*, p. 75.
[2] Edited by Mr. T. W. Rhys Davids in Journal R. A. S., C. B., 1870–71, pp. 21–4. [3] "Selalihini Sandésaya," stanza 28.
[4] See *ante*, p. 5. [5] Rájávaliya. [6] Maháwaṇsa, XCII., 2. English translation, p. 322. [7] Turnour, Epitome, p. 260.

Granting 1415 A.D. to be the correct date of Parákrama Báhu VI.'s accession, and 52 years the true length of his reign as crowned King at Kóṭṭé, and allotting his grandson and immediate successor a rule of two years, the commencement of the reign of Bhuvaneka Báhu VI. must be advanced five years, from 1464 to 1469 A.D. This agrees with the date to be gathered from the "Budugunálaṅkáraya."[1]

The pillar slab, 5 ft. by 1 ft. 6 in. by 6 in. (broken in two, but put together) is set upright close to the *bó-maḷuva* of the viháré.

The inscription is dated in the 9th year of the King's reign which would bring it to 1478 A.D.), and seems to bear on some revolt in the Kíraveli Pattuwa, not recorded in native histories, and to an amnesty subsequently granted to the rebels after the pacification of "Udaraṭa."[2] Possibly the villagers may have suffered for their allegiance to Jayavíra Parákrama Báhu, when Prince Sapumal marched against him.

The record, inscribed on two sides, extends to 48 lines (A. 27 ; B. 21). The letters have weathered badly in places, and in the existing state of the inscription certain reading of the whole text is not an easy matter. A tentative translation has been made.

A. *Text.* B.

1. ස්වස්ති ශ්‍රී මහා ස
2. ම්මත පරම්පරානු
3. යාත සූර්‍යවංශො
4. ත්භූත[3] **ශ්‍රී පරාක්‍ර**
5. **ම බාහු** මහා රාජාධිරාජ
6. නන්දන ත්‍රිසිංහලාධීශ්ව
7. ර නවරත්නාධිපති ශ්‍රීම
8. **ත් සිරි සඟබෝ ශ්‍රී භුව**
9. **නෙක බාහු** චක්‍රවර්ත්ති
10. සාම්න්වහන්සේට අට
11. වන්නෙන්මතු අවුරුදු
12. පොසොන් පුර තෙලෙස්ව
13. [කෑ] **භුවනෙක බාහු** මහ ර
14. ජ්ජුරුවන්වහන්සේ ජ
15 න්‍යන්ත[4] ජනපදවාසින් වි
16. රුඛව පවතින නිසා ජයව
17. ර්ධනපුරයෙන් නික්ම දික්
18 විජය ඉකාට බෙලිගල
19. කෝරළයබද කඳුති නම
20. පුරයට පැමිණ සතර‍කෝර
21. ළයත් සමන්වාගත්තාට ප
22. සු (ශ්‍රීරජුන් මෙෂිට)[5] ජනප
23. දවාසින් විසින් උඩරට ක
24. රසත් තැන්පත්වූ කල ගිය ද
25. වස තමතමන් කළාවූ අකුව්
26. ස[6] මුල්කොට නිග්‍රහ පැමි ඉ
27. ණ්ය යන සැකය දුරුවන

1. Svasti Śrí Mahá Sa
2. mmata paramparánu
3. yáta Súryavanśo
4. tbhúta *Śrí Parákra*
5. *ma Báhu* maháráj ádhirája
6. nandana Tri Siṅhaladhíśva
7. ra navaratnádhipati śríma
8. t *Siri Saṅga Bó Śrì Bhuva*
9. *neka Báhu* Chakravartti
10. svámínvahanséṭa aṭa
11. vannen matu avurudu
12. poson pura teḷesva
13. [keṛ] *Bhuvaneka Báhu* maha ra
14. jjuruvanvahansé já
15. tyanta janapada vásin vi
16. ruddhawa pavatina nisá Jayava
17. rddhana purayen nikma dik
18. vijayakoṭa Beligala
19. Kóraḷaya bada Nátigama,
20. purayaṭa peminṇa Satara Kóra
21. ḷayat samanvá gattáṭa pa
22. su (śrí rajun meshiṭa) janapa
23. da vásin visin Uḍaraṭa ka
24. rasat teṇpatvú kala giya da
25. vasa tama taman kaḷávú akravi
26. sa maulkoṭa nigraha pemi
27. ṇetya yana sekaya duruvana

28. පිණිස උඩඟුව පවති
29. න යම්ම කෙනකුන්ට සි
30. හලසංගේ[7] දමට එක්ක
31. කල අපරාධම්ධිකව අ
32. ර්ත්තහානි ආඥහානි ජීවිත
33. හානි නොකරනු නොකරව
34. නුවත්ම පරමිතභොගහි
35. ම්යන්ට ඇරි තවත් ගමක
36. අනිකකුට දෙනකල ගම
37. හිමියන්ට මුල්ගෙවතුත්
38. [දී] බිජුවට අමුණකුත් අ
39. රිනුවත්ම තුනුරුවන්ගේ
40. ආඥය දළදා පාත්‍රධාතූන්
41. වහන්සේගේ ආඥය ඉ
42. ලාකපාලදෙවියන්ගෙ ආ
43. ඥයෙයි ගිවිස **භුවනෙක බා**
44. **හු** මහරජානන්වහන් (වහ)[8]
45. සේ වදාළ මෙහෙවරින් මෙ අ
46 භයදාන ශිලාලේඛනය ලි බ
47. වට **සන්හස්තිරුවරහන්**
48. **වික්‍රමසිංහ අධිකාරම්භ.**

1. Svasti Śrí Mahá Sa
2. mmata paramparánu
3. yáta Súryavanśo
4. tbhúta *Śrí Parákra*
5. *ma Báhu* maháráj ádhirája
6. nandana Tri Siṅhaladhíśva
7. ra navaratnádhipati śríma
8. t *Siri Saṅga Bó Śrì Bhuva*
9. *neka Báhu* Chakravartti
10. svámínvahanséṭa aṭa
11. vannen matu avurudu
12. poson pura teḷesva
13. [keṛ] *Bhuvaneka Báhu* maha ra
14. jjuruvanvahansé já
15. tyanta janapada vásin vi
16. ruddhawa pavatina nisá Jayava
17. rddhana purayen nikma dik
18. vijayakoṭa Beligala
19. Kóraḷaya bada Nátigama,
20. purayaṭa peminṇa Satara Kóra
21. ḷayat samanvá gattáṭa pa
22. su (śrí rajun meshiṭa) janapa
23. da vásin visin Uḍaraṭa ka
24. rasat teṇpatvú kala giya da
25. vasa tama taman kaḷávú akravi
26. sa maulkoṭa nigraha pemi
27. ṇetya yana sekaya duruvana

28. piṇisa uḍaṅguva pavati
29. na yamma kenakunṭa si
30. hala saṇgé damaṭa ek ki
31. kala aparádhamadhikava a
32. rtthaháni ájñáháni jívita
33. háni nokaranu nokarava
34. nu vatma paramitabhoga hi
35. miyanṭa eri tavat gamika
36. anikakuṭa denakala gama
37. himiyanṭa mul gevatut
38. [dí] bijuvaṭa amuṇakut a
39. ri nuvatma tunuruvangé
40. ájñaya Daḷadá Pátra dhátun
41. vahansége ájñáya
42. Lokapála Deviyange á
43. jñayeyi givisa *Bhuvaneka Bá*
44. *hu* maharajáṇanvahan (vaha)
45. sé vadáḷa mehevarin me a
46. bhaya dána śílálékhanaya lí ba
47. vaṭa *Sanhas Tiruvarahan*
48. *Vikrama Siṅha Adhikára* mha

[1] Composed in the third year of Bhuvaneka Báhu, 2,015 years after the death of Buddha. Therefore 2015 A.B. — 3 — 543 = 1469 A.D. :

. සමතැ සී මුනිඳු පිරිනිවි වස පවන්ලා ද
දෙදහ සී පසලොසක් අවුරුදු පිරුනුස ළ
දිසගොස පැහිර බුවනෙක බුජනිරිඳුස ළ
පිරිව ස තුනෙහි සිරිලක රජ කිසේලු ල

[2] It is very doubtful whether the inscription has any real connection with the Viháré. The statement on p. 29 *ante* must, therefore be withdrawn. [3] වංශොද්භූත. [4] Taking න්‍යන්ත as = ජාති-අන්තර. [5] Perhaps මෙහි සිට
[6] Taken as = Sanskrit අකු "violent," "rash," and ඒඝ් "to go against."
[7] Sanskrit සඞ්ඝ = union." [8] Probably a repetition of the preceding letters by the stonecutter, due to forgetfulness

Translation.

Hail! On the 13th day of the waxing moon in [the month of] Poson, of the 9th (*lit.* year after the 8th) year of the illustrious King *Siri Sanga Bo Sri Bhuvan ka Bâhu*, Overlord of Tri Siṅhala and chief of the nine gems, son of the great King *Sri Parâkrama Bâhu* of the Solar race descended from the illustrious Maha Sammata. This great King *Bhuvaneka Bâhu*, because the inhabitants of his native district had shown themselves recalcitrant, having proceeded from Jayawardḍhanapura (Kóṭṭé) and having conquered on all sides, arrived at Ñátigáma (Ḍeḍigama) in Beligal Kóralé. After he had obtained possession of the Four Kóralés, the illustrious king remaining here, with the aid of the inhabitants, brought Uḍaraṭa under the canopy [of his dominion]. When he had pacified it, in order to remove the apprehension that, owing to the hostile acts committed by one and all in past days, they will meet with contumely [it was made known] to all who are refractory, that being already guilty of many wrongful acts done by word and by deed against the unity of the Sinhalese [nation], they should not [in future] destroy property, or cause it to be destroyed, break or cause others to break orders, and take, or cause others to take life, and that when [lands] are given to any one of another village, save to those owning definite property, for the villagers will be excluded their ancestral houses and gardens and one amunam extent of paddy land.

I, *Sanhas Tiruvarahan Vikrama Siṅha Adigár*, (certify) to the fact that this rock inscription of amnesty was made in accordance with the mandate delivered, by the great King *Bhuvaneka Bâhu*, after he had vouchsafed [this act of grace] by the power of the three gems, by the power of the Tooth and the Bowl relics, and by the power of the guardian gods of the world.

Kotagama.

The curious solitary stone slab (5 ft. 7 in. by 2 ft. 8 in. by 7 in.) without a history, found at Kotagama viháré bearing a Tamil inscription, may be assigned (provisionally at least) to about the fifteenth century.

Said to have been brought to the temple premises from a neighbouring patch of high land known as Kolahan-godella, itself unconnected with any tradition, the purpose of the inscription and the local event, if any, to which it refers, must remain at present an unsolved riddle.

The four lines are clearly cut, and admit of no doubt as to their reading.[1]

Text.

செது[2]

சங்கணம் வெற் கண்ணினை யாற் காட்டி ஞர்
காமர்வளைப் பங்கயக்கை மெற்றிலதம் பாரித்தார்
பொங்கொலி நீ சிங்கைநக ராரியனைச் செரா
வனுரெசர் தங்கள் மடமாதர் தாம்

Transcript.

SETU

Kaṅkaṇam veṛkaṇṇinaiyár káṭṭiṇur
Kámar valaippaṅkayakkai merṭilatam páritttár
Poṅkoli ni siṅkainaka ráriyanais será
Vaṇuresar taṅkaḷ madamátar tám

The inscription can be read as a *veṇpá* of four lines:—[3]

சங்கணம்வேற்-கண்ணினைபாற்-காறிணர் காமர்வளைப்
பங்கயக்கை-மேற்றிலதம்-பாரித்தார் பொங்கொலி-நீ[ன்]
சிங்கைநக-ராரியனைச்-சேரா-வனுரேசர்
ங்கள்-மட-மாதர[ார்]-தாம்.

Hail!

Translation.

The young women of Anurésar who did not submit (*lit.* belong to) Arayan of Siṅha city with loud lamentations (*lit.* great swelling noise) showed [their] bracelets close to the pairs of [their] javelin [like] eyes [and] rested [their] forehead marks on [their] lotus [like] wrists (*lit.* hands) [covered with] beautiful bangles.

Sixteenth Century.

Wijaya Báhu VII.

The single inscription of this King hitherto discovered is the Dondra slab, dated Saka 1432 (1510 A.D.), now in the Museum at Colombo.[4]

Turnour, apparently following the "Rájávaliya," ranges Dharma Parákrama Báhu IX. as the immediate successor of his father, Vírá Parákrama Báhu VIII., and Vijaya Báhu VII., of the former, his elder brother, making the reigns of the two latter stretch from 1505 to 1527 A.D. and 1527 to 1534 A.D., respectively.[5] The "Maháwaṇsa" and "Rájaratnákaraya" do not allude to Dharmma Parákrama Báhu, but record that Vijaya Báhu followed Víra Parákrama Báhu on the throne.[6]

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[1] I am indebted to K. C. B. Kumárakulasiṅha, Mudaliyár, Tamil Translator to Government, and to Mr. C. Kailásapillai for arrangement of the text into the *veṇpá*, and for the translation of the inscription. The accompanying lithograph is from a photograph. The slab has been sent to the Colombo Museum.

[2] ෞඒ = ඒ "May it be well!"

[3] The letters between brackets, not to be found in the original, are necessary for metre and to make sense.

[4] Published by Mr. T. W. Rhys Davids in Journal R. A. S., C. B., 1870-71, pp. 25–8. "It is extremely strange—and worthy of all the greater attention, that this is not the only instance in which such a discrepancy occurs—that in the year 1432 of Saka, which is 1510 of our era, the reigning Chakrawarti or Overlord (as given in Turnour's list) was not Sanga Bo Wijaya Báhu, who came to the throne in 1527, but his brother Dharma Parákrama Báhu. It can scarcely be disputed that unless this discrepancy can be satisfactorily explained away, our present dates must yield to the authority of this undoubtedly contemporaneous record."

[5] Epitome, p. 260. The "Rájávaliya" compiler's penchant for "score" reigns is sufficient to throw doubt on his chronology of the period. Thus, Víra Parákrama Báhu, 20 years; Dharmma Parákrama Báhu, 20; Vijaya Báhu, 15; Bhuvaneka Báhu, 20.

[6] Maháwaṇsa, XCII. 4 (English translation, p. 323); Rájaratnákaraya (ola manuscript, the printed edition being here obviously wrong).

Turning to inscriptions to solve a "strange historical problem," the only explanation seems found, in the not unlikely synchronous rule of the brothers, both as *Chakravarthi*, or paramount lord, over different portions of the Island.

It is clear from the Dondra stone that Vijaya Báhu VII. assumed regal power in 1505 A.D.;[1] it is no less certain from the Kelani inscription that Dharmma Parákrama Báhu IX. commenced to reign in 1508 A.D.[2] The suggestion seems reasonable "that the assumption of the sovereignty by Dharmma Parákrama Báhu at Kótté was disputed by his brother Vijaya Báhu, and that at least for a time, one part of the nation (probably those in the south) acknowledged the latter as sovereign, while the rest adhered to his brother."[3]

After the death of Dharmma Parákrama Báhu the throne was offered to Sakkalakalá Valabha of Uḍagampola (Siyané Kóralé), but declined by him in favour of his half-brother Vijaya Báhu.[4]

The three inscriptions of Vijaya Báhu so far met with point to his sway, extending over the Four Kóralés, as well as the south of the Island.

Taking 1505 A.D. as the date of Vijaya Báhu's accession to kingly rule, the Kuḍágama inscription will fall to 1511 A.D., that at Kappágoḍa to 1518 A.D.

Kappagoda.

The inscription is engraved on all four sides of a stone pillar found within the temple premises.

Side A has 20 lines surmounted by a sun and moon, and divided into three groups of seven, eight, and five lines; B, 22 lines with a *chakra* (?) above; C, 9 lines; D, 12.[5]

A, B, D probably cover the original *sannasa*. C is inscribed in letters slightly bolder, and is evidently a later confirmation of the first record engraved by Ekanáyaka Perumál—the minister whose abortive attempt, with Kaḍure Baṇḍára, to support Vijaya Báhu, in disinheriting his three half-sons (Bhuvaneka Báhu, Máyáḍunné, and Rayigam Baṇḍára), cost all three their lives.[6]

Kappágoḍa Viháré had by this time cast off its ancient name, *Brahmanavarrdhana Páya*, and become a royally endowed temple.

The letters, like most of the period, being roughly shaped and shallowly cut have suffered much from exposure. The veins of quartz running through the gneiss add greatly to the difficulty of decipherment.

By laboriously collating this inscription on the spot with the text of the few other inscriptions of the time known, it might be possible to arrive at a better reading.[7]

Text.

A.

ෙ ○

1. සිරි සඟ බො ශ්‍රී
2. විජය බාහු ව
3. ක්‍රවර්ත්තිවාම්ව
4. හසෙට[8] දසතු
5. නෙ වසු (මෙතැං
6. මල්ගමෙ[9] මඬප
7. උපදව මෙහෙට
8. න්යම දනහට ෙ
9. මය කියා) ෙසෙල
10. ලේඛට (රැස්)
11. කොට පවත්න ප
12. නතේ සිටුවූ බ
13. වට විජය සිහ
14. එකනායක පෙ
15. රුමාළමඟ
16. මේවිහාරයට
17. අනියම් කල
18. කී කෙනෙක්
19. ඇතම් සව
20. ගීගමො

B.

●

1. කප්පාගොඩ
2. රජමහවි
3. හාරය දෙ
4. . මහ සන්ඝ
5. යවහසෙ[10]
6 නමට . .
7. . . . පින්
8. සිඬවන පි
9. නිස මෙ කි
10. විහරය .
11. . . . . .
12. . පිරිවෙ
13. න මවා ගන්
14. නා පිනිස
15. කුඹුරු වල්
16. . . . . .
17. . . . . .
18. . . . . .
19. . . . . .
20. . . . . .
21. . . . . .
22. . . . . .

C.

1. මෙ කියන වි
2. හාරය එක
3. නායක යම්
4. ගෙ විධානෙ
5. යන් මවා ගන්
6 බවට විජ
7. ය අදිකර
8. ගරුඩපෙරෑ
9. මාළු ඔහ

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[1] The inscription is dated "in the year 1432 of the auspicious, revered, and correct Saka, being the year after the 4th (*sataravannen matu avurudda, i.e.*, the 5th year) of Śrí Saṅga Bo Siri Vijaya Báhu Chakravarti" Saka 1432 + 78 — 5 = 1505 A.D.

[2] Dated "in the nineteenth year of the reign of his Imperial Majesty Śrí Sanghabodhi Śrí Parákrama Báhu Chakravartti . . . . . who ascended the throne of Laṅká in the 2051st year [—543 = 1508 A.D.] of the era of the omniscient Goutama Buddha." (Journal R. A. S., C. B., 1871–2, pp. 36–43.)

[3] L. de Soysa. *Id.*, p. 38; Muller, *l.c.*, p. 71 (163).

[4] Rájávaliya, see *ante*, p. 5.

[5] Side D not read.

[6] Rajávaliya.

[7] The condition of the letters debars a reliable impression or photograph being taken.

[8] For සිරිසඟබොසිරිවිජයබාහුචක්‍රවර්ත්තිවාම්ව.

[9] මල්ගෙට (?).

[10] මහාසඞ්ඝයාවහන්සේ.

Transcript.

A.

1. *Siri Saňňa Bo Sir*
2. *Vijaya Báhu* Cha
3. kravarti suvámi va
4. haseṭa dasa tu
5. ne vasu (meṭeu
6. malgaṭe mañḍapa
7. upadava meheṭa
8. niyama danahaṭa
9. meya kiyá) sailí
10. lékheṭa (rṣs)
11. koṭa pavatna pa
12. naté siṭuvú ba
13. vaṭa *Vijaya Siha*
14. *Ekanáyaka Pe*
15. *rumálu*mha
16. me viháraya ṭa
17. aniyam kala
18. kí kenek
19. ṭam sva
20. rgga no

B.

1. *Kappágoḍa*
2. *Rájamaha ra*
3. *háraya* de
4. . maha sangha
5. yavahase
6. namaṭa . .
7. . . . pin
8. siddhavan i pi
9. nisa me ki
10. viharaya .
11. . . . . .
12. . pirive
13. na mavá gan
14. ná pinisa .
15. kumburu val
16. . . .
17. .
18. . . . .
19. . . . .
20. . .
21. . . . .
22. . . . .

C.

1. me kiyana vi
2. háraya *Eka*
3. *náyaka* yam
4. ge vidhana
5. yen mavá gat
6. bavaṭa *Vija*
7. *ya Adikara*
8. *Garuḍa Per*
9. *málu*mha

Translation.

A.

I, *Vijaya Siṅha Ekanáyaka Perumál*, (certify) to the fact that in the thirteenth year of [the reign of] the overlord, *Siri Sangabo Sri Vijaya Báhu*, I, having had porches (*maṇḍapa*) constructed for the flower-house (*malgeṭa*) of this place, and having given intimation to the people appointed to do service, and convened them at the stone inscription, caused them to stand by the existing regulations. If there be any one who by word or deed shall do this temple wrong [he shall not enter] into heaven (*swarga*), [and nirváṇa (*moksha*)] . . . . . .

B.

To the order of the great priesthood of the *Rájamaha Viháré* at *Kappágoḍa* . . . . . in order to acquire merit . . . for the purpose of re-building the *piriveṇa* for the aforesaid viháré the fields . . . .

C.

I, *Vijaya Adikára Garuḍa Perumál*, (certify) to the fact that this viháré was re-built by the order of *Ekanáyaka*.

Kudagama.

At Kuḍágama (Meḍagoda) Viháré, in the Meḍameḍiliya Pattuwa, Kinigoḍa Kóralé, was found a slab very roughly engraved on one side with sun and moon and eleven lines of writing, very indistinct.[1] The record apparently dedicates some high lands to Moṭṭappoliya Kóvila :—

Text.

1. [ස්වස්ති] ශ්‍රීවිජය
2. [ය] බාහු [ව]
3. [ස]වණු [හි]ල පුර
4. [දස]ළොස්වක කි
5. [ඳි]ගොඩ කොර
6. ළයබද මොටට
7. [පපුලියෙ] කොවි
8. [ල] (ගම්)ගොඩැ
9. (වටෙ) ගොසිණ්
10. ගොැ[ඩැ]දී කුඹු
11. [රැ]ගල[හැ]රියා

Transcript.

1. [Svasti] *Sri Vija*
2. [*ya*] *Báhu*
3. [sa] vaṇu [Hi] la pura
4. [pasa] los vaka Ki
5. [ñdi] goḍa Kora
6. laya bada *Moṭṭa*
7. [*ppuliye*] *Kovi*
8. [*la*] (gan) goḍe
9. (vaṭe) gosin
10. go [ḍe] di kumbu
11. [ru] gala [he] riyá

Translation.

Hail ! On the fifteenth day of the waxing (moon) of [the month] II in the sixth year of *Sri Vijaya Bahu*, [the king] having gone round the high land belonging to the *Moṭṭappuliya Kóvila* in Kiñdigoḍa Kóralé, and having given the high land [to the Kóvila], omitted Kumburugala.

Dewanagala.

No. 2.

Vimala Dharmma Súryya I.

From the fact of this inscription being engraved in very modern-looking Sinhalese characters, it has been ascribed to the close of the seventeenth century and the reign of Vimala Dharmma Súryya II.[2] (1687–1707). But in this case palæographic evidence is unstable ground, the Sinhalese character having suffered very little change since the commencement of the seventeenth century or even earlier.

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[1] The slab has been brought into Kégalla.

[2] Already edited for the Journal of R. A. S., C. B., 1887 (vol. X., pp. 103–5), by B. Guṇasékara Mudaliyár, Chief Translator to Government. The learned Mudaliyár (whose translation has been here adopted) assigns the inscription to Vimala Dharmma Súryya II. (1687–1707 A.D.).

A distinct point in favour of identifying the King mentioned in the *gal sannasa* with Don John Vimala Dharmmá Súryya I. (1592–1627 A.D.) may be gleaned from the "Rájávaliya."[1] If "Ratanálankára Terunnánsé" was the priest of Devanagala, to whose efforts in inciting the people of Four Kóralés to revolt against Rája Súryya Bandára, Don John owed the influence which aided in securing him the throne of Kandy, the benefaction would be a natural act of gratitude.

The inscription is beautifully cut in deep, rounded letters, with a sun and moon united and ශ්‍රී near. It records two grants made for the maintenance of the Dewanagala Viháré—one by Ratanálaṇkára Terunnánsé, who founded it in 1567 A.D., and the other by King Vimala Dharmma Súryya.

Later the temple became a royal benefice under Kírti Śrí Rája Siṇha (1747–78 A.D.). The "Maháwaṇsa" records :—

> And when this great and famous king [Kírti Śrí Rája Siṇha] who loved merit had known, by means of a stone inscription, that the village Ratanadoni (Ruwandeṇiya) had belonged aforetime to the Dutiyasela Viháré (Devanagala), although it was afterwards separated therefrom, he restored it to that Viháré, and maintained its religious services.[2]

Text.



1. ශ්‍රීබුඩවර්ෂයෙන් දෙදහස් එකසිය දසවන්නෙහි ධර්ම්මයට දිවිපුදා බුදුබව පතා
2. ආමිස ප්‍රතිපත්ති පූජාකොට ඉන්නා **රතනාලංකාර** තෙරසාමීන් විසින් දෙවනගල උ
3. ඩ තුන්බෝ පිහිටුවා විහාරයක් කරවා එ විහාරයට කැකුලන්ඕවිට ඇල අමුණ බ
4. ඳවා බිජුවට දැමුනක වපසරිය අස්වද්දා පූජාකළබවත් දැන මෙලඟ රජ පැමිණි
5. **විමලධර්ම්මසූර්‍ය්‍ය** මහරජ්ජුරුවන් විසිනුත් රුවන්දෙනියෙයි යන ගම බිජුවට
6. නව අමුණක වපසරියත් ඉට ඇතුලුවූ ගොඩත් නොයෙක් ගහකොලත් ඇතුලු
7. ව දැනලක්ෂණයෙන් සලක්ෂණකොට සන්නස්පත්‍රයක් ලියවා එම **දෙවණගල උ**
8. **ඩ කෑරවූ විහාරයට** පූජාකල සෙදි දැන මෙ කියන පින්කමට රජ යුවරජ ඇමති
9. මුදලිවරුන් ආදී නොයෙක් අය විසින් මෙකියන පින්කම්වලට අවුල්ක් උඩර
10. ණියක් නොකොට නොකරව මෙපින්කම් අනුමොදන්ව දිව්‍ය මනුෂ්‍යසම්පත් අත
11. භවකොට තමතමා කැමතිපරිද්දෙන් නිවන්දකින්ට සිතානවා හොඳ එසේ නො
12. සිතා නොයෙක් මෙ විහාරයට දීපු පිදවිල්ලට අවුලක් උඩර නයක් කල කී
13. කෑරවූ අයෙක් ඇත්නම් අවමහනරකයආදී සතරඅපායෙ දුකට පැමිනෙ
14. න්නාහුනම්වෙති මෙකියන පින්කම ඉදිරට සෙනාවම දනිති එපනතත් දැන මෙපින්
15. කම්වලට සහායව නිවන් දකින්ට සිතනවා යහපති.

Transcript.

1. Śrí Buddha warshayen dedás eka siya dasawannehi Dharmmayaṭa divi pudá Budu bawa patá
2. ámisa pratipatti púját koṭa inná *Ratanálaṇkara* Terasámín visin Devanagala u
3. ḍa tun bó pihiṭuwá viháraya karawá e viháraya ṭa Kękulanówiṭa ęla amunu ba
4. ňdawá bijuwaṭa dęmunaka wapasariya aswaddá púját kaḷabawat dęna me Laka raja pęmini
5. *Vimala Dharmma Súryya* maha rajjuruwan visinut Ruwandeniyeyi yana gama bijuwaṭa
6. nawa amuṇaka wapasariyat iṭa ęṭuluwú goḷat noyek gahakolat ęṭulu
7. wa dána lakshaṇayen salakshaṇakoṭa sannaspatraya k liyawá ema *Dewanagala u*
8. *ḍa kęraṛá viháraya ṭa* púját kala sedi[3] dęna me kiyana pinkamaṭa raja yuvaraja ęmati
9. mudaliwarun ádi noyek aya visin me kiyana pinkamwalaṭa awulak uddhara
10. ṇayak nokoṭa nokarawá me pinkam anumodanwa divya manushya sampat anu
11. bhawakoṭa tama tamá kęmati paridden nivan dakinṭa sitanawá hoñde. Esé no
12. sitá noyek me viháraya ṭa dípu pidavillaṭa avulakuddharanayak kala kí
13. kęrawu ayek ęt nam aṭa maha narakaya ádi satara apáye dukata pęmine
14. nnáhu nam weti. Me kiyana pinkama deraṭa sénáwama daniti. Epanatat dęna me pin
15. kamwalaṭa saháyawa nivan dakinṭa sitanawá yahapatí.

Translation.

In the year 2110 of the illustrious Buddhist era, *Ratanálaṇkára* Terunnánsé, who devoted his life to religion and offered material and religious gifts in the hope of attaining Buddhahood, established the Three Bódhis[4] on the top of Devanagala, founded a viháré, asweddumised two amunas' sowing extent of Kękulanówiṭa by constructing a dam across the stream, and dedicated it to the said viháré. Having come to know this, His Majesty *Vimala Dharmma Súryya*, who succeeded to the throne of Laṇká, caused a sannasa to be written, with the usual characteristic marks of a gift, by which he dedicated to the *viháré built on the said Devanagala* nine amunas' sowing extent in the village of Ruvandeniya,[5] together with the high land appertaining thereto, and many trees and shrubs growing thereon. It will be well if kings, sub-kings, ministers, mudaliyárs, and many others, knowing the above fact, will neither injure or destroy, nor cause to be injured or destroyed, any of these meritorious gifts, and if they will be pleased with these meritorious deeds and think of seeking Nirvána, each as he likes, after having enjoyed divine and human happiness. If there be any persons who, without thinking so, should injure or destroy by word or deed, or cause to be injured or destroyed, the various gifts made to this viháré, they will suffer sorrow in the four states of misery commencing with the eight great Naraka.[6] The above said endowment is known to people of both countries. It will be well if people will bear in mind the terms of the above grant, and think of attaining Nirvána by assisting in the (upkeep of the) said meritorious deeds.

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[1] See *ante*, p. 7.

[2] Maháwaṇsa, C 234, 5. (English Translation, p. 371.)

[3] ඉසදි *sedi*, a very uncommon word for වව *bawa* or වග *waga*, "fact." Perhaps a corruption of the Tamil *cheyti*, *seydi*, "news," "deed," "occurrence." (B. Guṇasékara)

[4] Three Bódhis :—(*a*) Monuments, such as dagabas, erected in memory of Buddha, where his relics are said to be deposited. (*b*) The Bó-tree (*Ficus religiosa*) and other things used by him in his lifetime. (*c*) Things erected in memory of his person, such as his images. (B. Guṇasékara.)

[5] Ruvandeniya, a village in the Meda Pattuwa of Galboḍa Kóralé.

[6] Hell, state of irrational beings, of hobgoblins or departed spirits, and of Asuras, or Titans, enemies of the gods. (B. Guṇasékara.)

EIGHTEENTH AND NINETEENTH CENTURIES

Pondape.

In the Tunpaláta Pattuwa of the Paranakúru Kóralé. The small Poňdápe temple nestles below Ambalakanda, with a purling mountain stream hard by. Not far distant higher up the ela is Gurugal-lena, a cave bearing a short inscription, adjoining a rocky pool.

The slab (3 ft. by 2 ft.) bearing the inscription of six lines is built into the terrace of the *bó-maḷuwa*. It is dated 2306 A.B. = 1763 A.D. :—

Text.

1. ශ්‍රීබුඛ වර්ෂයෙං[1] දෙදුස් තුංසි
2. ය හාවුරුද්දට පැමිණි වර්ෂයෙ
3. හිදී දගැබ් මහබොා ශ්‍රීපාද ප්‍රති
4. මාග්‍රහ[2] උපොසථාගාරාදියං ඉ
5. පාඩාසේ මුදියංසෙලාගෙ ඉඳුජෝති
6. භික්ෂුන්ට සද්ධාවන්නයං[3] ඒබ පුදමුව

Transcript.

1. Śrí Buddha varshayen dedás tuṇsi
2. ya hávaruddata pemini varshaye
3. hidí dágeb mahabo śrípáda prati
4. migraha uposathágárádiyen
5. *Poṇdápé Mudiyanselágé Indrajoti*
6. bhikshunṭa sarddhávantayaṇ ekva pudamuva

Translation.

In the year of Buddha 2306 we, the faithful, conjointly dedicate to *Poňdápé Mudiyanselágé Indrajóti* Bhikku, the dágaba, the bó-tree (*maha-bó*), Buddha's foot-print (*śrí-pada*), the image-house (*pratimágriha*), the confession hall (*upósathágára*), &c.

Selawa.

This is quite a modern inscription dated as late as 2349 A.B. (1806 A.D.)—probably the last stone grant engraved under Sinhalese Kings.[4] The large slab (10 ft. 2 in. by 4 ft. 2 in.) on which it is carved is now built into the outer wall of the viháré. The subject of the inscription is the restoration of the temple by Moratoṭa Unnánsé with the support of the last king of Kandy, Śrí Vikrama Rája Sinha (1798–1815 A.D.).

Text.

1. සවසහිශ්‍රී සාරහාරපවරපඬිතුමිතුගෝතු ශර
2. දිඳුකුඳුවඳ්දිකා ප්‍රතිහාමූනීනිමතුකීර්තිප්‍රඛඬ බඹුරවුළුතුම්
3. **කිත්තිශ්‍රීරාජසිංහ** නරෙන්ද්‍රාභිමයාණෝ ශ්‍රීලංකාවීපයෙහි රාජ්‍යශ්‍රී[5]පද
4. ප්‍රාප්තාවැ සුන්බුන් වෙච්‍යඝාතාදිය ප්‍රකෘති[6]කිරීමෙන් හා අභිනව විහාරාදි
5. ය කරවීමෙන්[7] ජිනශාසනාභිවෘද්ධිවිඛ්‍යනයකරවදුරණ සමයෙහිමම නරෙන්ද්‍රාභිමයා නන්වහන්සේට අ
6. ත්‍රිවිධමානුශාසනාක්‍රමෙන් රාජගුරුභාවොපගත අනුනායක ඨානාන්තරප්‍රාප්ත ත්‍රිපිටකඛම්ම යෙහි බහුශ්‍රැතාදී නෛකවිණීත
7. සඛෘන්ධාපෙත[9] **මොරතොට ධම්මසර[10]ඛ** යතීන්ද්‍රයානන්වහන්සේ විසින් ශ්‍රීබුඛවර්ෂයෙන් දෙදුස් තුන්සිය දෙවිසිවනෙනහි මෙම විහා
8. රකර්ම්මාන්තයට පවත්ගෙන ලෙඛ ඇතුළ තුබූ ගල් පස් හරවා භූම්‍යාරම්භයෙහි පටන් සියලු විහාරකර්ම්මාන්තයට දහඅටදුස් එක
9. සිය දෙශ ව[11]ක දෙය වැයකොට නේත්‍රා ප්‍රතිසඨාක[12]ර නිමවා ශ්‍රීසාරවිරාජිත වෛරිභකුමහ විදුරණෙදුර ම්‍ර[13]ගෙන්ද්‍රතාරඛ්‍රබ්
10. ර[14] වික්‍රමාන්විතවූ උතුම් **ශ්‍රීවික්‍රම රාජසිංහ** දෙවිසඹාමිදරුවානන්වහන්සේට ඔප්පුකළ නැණෙදි[15] මෙම විහාරයෙහි පුදසිරිත් අවිච්චි[16]නනව ප
11. වත්වන පිණිසත් එහි වසන සංඝයාට ප්‍රත්‍යපිණිසත් මෙම විහාරයට නැගෙන[17]හිරදිගින් දළුගලද දකුණුදිගින් රහලගලද බටහිරදිගින් එල
12. මල්පොතඇලද උතුරුදිගින් පානන්බූගල හා මේ සතරමාඉමට ඇතුළත් ගොඩමඩගෙවතු ගහකොල ඇතුළුව ශලවග්‍රාමයද ගන්හතපලාතේ
13. දෙබජ්ජම කිතුල්වත්තෙනදෙනිය බිපු දහහතර ලාසද පොල්වත්තද කිදිගොඩකෝරලෙ බද වල්ගම්පත්තුවේ ඉළුක්තැනෙන් බෝගහකුඹුර බිපු අමුනදායන මේ
14. කී ගන් කුඹුරු ගොඩවල්පිට පුදකරවදුරු මෙම විහාරලාභය ත්‍රිපිටකඛම්මයෙහි බහුශ්‍රැතවූ **මොරතොට ධම්මක්ඛන්ඛ** මහානායකසාමීන්ගේ සිසස්‍යානුසිශ්‍ය[18] පරම්ප
15. රාවට් මතු ශාසනාන්තර්ධානය දක්වා සඛසහිරව[19] පවත්නාපිණිස ශිලාලේඛනය කරවනෙන් යසිසකලනගරාඟ ශ්‍රීසමුර්ඛි[20] සම්පනන සෙන්ඛ[21]ඩගෙඟ
16. ලාඞ්ඛාන ශ්‍රීවර්ධනපුරප්‍රවරයෙහි සිංහාලංකාර මහල්ලම්ඛපොතතුඟ ධාවල්ලඛ[22]පත්‍රාඞ්ඛි සජ්ජිත සුවණ්ණවරසිංහාසන මසතකප්‍රාපනව අමාත්‍යම්ඛ
17. යා පිරිවරා ශක්‍රදෙවෙන්ද්‍රලීලායෙන් වැඩහිදවදුළුමෙහෙවරින් ශ්‍රීබුඛවර්ෂයෙන් දෙදුස් තුන්සිය එකුන්පනස්වන නක්ෂය නම් වර්ෂයෙහි කරණ්ලද ශලා[23]ලේඛනයසි
18 තිනං[24]වා යදිවා කඨං පුප්පං[25]වා යදිවා පලං[26] යෝ හරෙ බුබහොගසමා මහඉපතෝ භවිස්සතියනුහෙසින් බුදුන් සතු දෙසින් තිනකඨපුඹ්ඵපලා[27]
19. දී සුලප මාතුදෙකුදු වමාවෙන්වත් බලාතකාරයෙන්වත් පැහැරමින් ගත්කෙනෙක් මහ පේතව උපදිවේයසි කීහෙසින් බුදුන් සතු කිසිවක් නොගතයුතු

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[1] It is to be noted that throughout this inscription the *anuswára* has been wrongly used for the dental *n*.
[2] for ගෘහ [3] for ශ්‍රද්ධාවන්නයන් [4] The inscription at Alu Viháré is dated five years earlier, 2344 A.B.

[5] for රාජ්‍යශ්‍රී
[6] ,, ප්‍රකෘති
[7] ,, න්ද
[8] ,, වෘ
[9] ,, සකෙඛොපෙත
[10] ,, ධම්මසඛ
[11] for දෙසැව
[12] ,, ප්‍රත්‍යඨාකර
[13] ,, මෘගෙන්ද්‍ර
[14] ,, ඎ
[15] ,, තැනේදි
[16] ,, අවිච්ඡින්න
[17] for නැගෙණ
[18] ,, ශිෂ්‍යානුශිෂ්‍ය
[19] ,, සඛසිරව
[20] ,, සම්‍යදසි
[21] ,, ෙඛඛණ්ඩ
[22] ,, ධාවල්ල්‍යතපත්‍ර
[23] for ශිලා
[24] ,, තිණං වා
[25] ,, පුපඵං
[26] ,, ඵලං
[27] ,, තිණ කාෂඨ පුෂප ඵලා

Transcript.

1. Svasti śrí sárahára pavara pavitra mitra gótra sara
2. dindu kunda chandriká pratibhá múrtti matu kírtti prabandha baṅdhuravú—utum—
3. *Kirtti Śrí Rája Sinha* narendróttamayáno Śrí Lankká dvípayehi rájja śrí pada
4. práptave sunbun chaityasthánádiya prakratikirímen há abhinava viháradi
5. ya karavímenda jinaśásanábhivraddhi varddhanaya karavaddáraṇa samayehi—mema narendróttamayánan vahanséṭa a
6. rttha dhammánuśásanákirímen rájaguruhávopagata Anunáyaka ṭhánántara prápta tripiṭaka dharmmayehi bahuśrutádí naikavarṇṇa
7. skhandhopeta *Moratoṭa Dharmmaskhandha* yatíndrayánanvahansé visin—Śrí Buddha varshayen dedás tunsiya devisi vannehi mema viha
8. ra karmmántayaṭa paṭan gena lena ṭuṭa tubú gal pas haravá bhúmyárambhayehi paṭan siyalu viharakarmmántayaṭa daha aṭa dás eka
9. siya deśaṭaka deya veyakoṭa netrá pratisṭhákara nimavá—śrí sára virájita vairibhakumbha vidáraṇódára mragendratáradhírabi
10. ra vikramánvitavú—utum—*Śrí Vikrama Rája Sinha* devisvámiduruvánanvahanséṭa oppukaḷa teṇedi mema viharayehi pudasirit avichchinnava pa
11. vatvana piṇisat ehi vasana saṅghayáṭa pratya piṇisat mema viharayaṭa negenahira digin Daḷuggalada dakuṇu digin Rahalagalada baṭahiradigin Ela
12. malpota ela da uturudigin Pántibúgala há me sarara máimaṭa ṭuṭaṭ goḍa maḷa gevatu gahakola ṭuṭuva Śalava grámayada Ganhata Paláṭé
13. Debajjama Kitulvattedeniya biju dahahatara lásada polwattada Kiṅdigoḍa Kóralé bada Walgam Pattuvé Iḷuktennné Bógaha kumbura biju amunada—yana me
14. kí gan kuṁburu goḍa valpiṭa pudakaravadárá mema viháralábhaya—Tripiṭaka Dharmmayehi bahuśrutavú *Moratoṭa Dharmmakkhandá* mahánáyaka sámingé sissyánusisya parampa
15. rávaṭa matu śásanántarddhánaya dakvá svastirava pavatná piṇisa śilálékhanaya karavannéyayi—sakala nagaráṅga śrí samurddhi sampanna Senkhaṇḍa Śai
16. lábhidhána Śrívarddhanapurapravarayehi—sarválaṇkára maṅgalya maṇḍapottuṅga dhávalyadhapatrábhi sajjita svarṇṇa vara siṇhásana mastaka práptava amátyamaṇḍala
17. yá pirivará Śakradevendralíláyen veḷahiṅda vaḍáḷa mehevarin—Śrí Buddha varshayen dedás tunsiya ekunpanas vana Nakshaya nam varshayehi karaṇa lada śilálékhanayayi
18. "Tinaṇvá yadivá kaṭṭhaṇ puppaṇvá yadivá palaṇ yo hare Buddhabhogasmá mahapeto bhavissati"—yanuheyin Budun satu deyin trina kashṭa pushpha palá
19. dí svalpa mátradekudu vañchávenvat balátkárayenvat peḥeramin gatkenek mahápétava upadiveyayi kíheyin Budun satu kisivak nogata yutu—

Translation.

Hail! the shedder of prosperity, of pure and noble Solar race, whose resplendent body resembles the young summer moon, jasmine flowers, and the beams of the moon, who floats on [the waves of] ceaseless fame. The exalted King *Kirti Sri Rája Siṇha*, after he had ascended the throne in the illustrious Island of Lankká, was engaged in greatly benefiting the Buddhist religion by erecting new viháres, &c., and repairing dilapidated chaityas, &c. At this period the venerable *Moratoṭa Dharmaskhandha* Thera, who, by advising the king both in religious and secular affairs, has acquired the position of Rája Guru, who has attained to the office of Anunáyaka, and mastered various branches of learning, such as proficiency in the doctrines of the Tripiṭaka, &c, began the work of [re-building] this viháré in the year of Buddha 2322 [1779 A.D.]. He, having incurred expenditure to the amount of 18,162 from the commencement of preparing the site (by taking out the stones and earth which were in the cave) to the completion of the whole work, concluded with the *nétra-pinkama*, submitted the matter to the exalted *Śri Vikkrama Rája Sinha*, who shines in fulness of wealth, who has the all-conquering form and terrific strength of the king of beasts [the lion] in splitting the foreheads of his elephant-like enemies.

Thereupon the king, both for the purpose of continuing without intermission the customary oblations to this viháré, and to provide for the requirements of the priests residing therein, dedicated to it all the high and low lands, including the houses, gardens, trees, and plants of the village Selawa (bounded on the east by Daluggala, on the south by Rahalagala, on the west by Elamalpota-ela, and on the north by Pin-tibu-gala), the cocoanut garden and 14 lahas in sowing extent of Kitulwattadeniya at Debajjama in Gan-hata-paláta, one amunam in sowing extent of the field Bógahakumbura of Iluktenna in Walgam Pattuwa of Kiṅdigoḍa Kóralé. These aforesaid villages, paddy fields, and lands were dedicated to the said viháré uncleared, and in order that this benefaction to the viháré may, in future, till the extinction of the Buddhist religion, continue to be inherited by pupilary succession of the Maha Náyaka priest *Moratoṭa Dhammakkhandha*, who is fully conversant with the Tripiṭaka doctrines, this rock inscription was caused to be engraved.

This is the rock inscription cut in the year Naksha of the era of Śrí Buddha 2349, by orders given, at the fortunate chief city (Siriwardhanapura), named Senkaḷagala, by the king, seated like unto Sakra, the chief of the gods, surrounded by his ministers, on the noble golden Lion throne placed in a superbly ornamented hall, with the white *chatra* raised above.

තිණංවා යදිවාකඩං පුපඵංවා යදිවාඵලං
යොහරෙබුඩ භොගසමා මහාපෙතෝ භවිස්සති

Tinaṇwá yadiwá kaṭṭhaṇ pupphaṇwá yadiwá phalaṇ
Yóha ré Budddha bhógaṣmá mahápétó bhawissati

That is, if one were to take out of what pertains unto the Buddha aught by fraud or by force, however little it be, whether grass, wood, flowers, fruits, &c., he would be born a great *preta*. As it is so said, it is not right to appropriate any property of the Buddha.

SANNAS.

Sannas, or royal grants, engraved on copper-plates—occasionally on gold and silver—or written on olas, were issued by Sinhalese kings, either to religious bodies, individual priests and laymen, usually "to obtain merit" in accordance with Buddhistic dogma, or in acknowledgment of particular services rendered to the State. These grants frequently bear the royal sign ශ්‍රී (*Śrí*), as a guarantee of their authority, and not infrequently other emblems significant of perpetuity.

The issue of these *sannas* dates back certainly to the fourteenth century, and in all probability much earlier. From the seventeenth century onwards they become more numerous; and during the eighteenth century would seem to have been bestowed so freely as in a great degree to discount their special value and importance.

Sannas were engraved at the royal charge by a branch of the *Ábharana Paṭṭale*,[1] or "Smiths' Guild." When ready for delivery, the grantees were occasionally summoned to court, and the *sannas* handed to them in person; more often they received them indirectly through the Adigárs.

It is uncertain whether any register of these grants was kept at court—certainly not as a check on forgery, as no one would dare to approach the king or his ministers with a spurious document, on pain of instant death in the event of discovery. Forgery of *sannas*, like many another enterprise, sprung into existence only after the European occupation of the Island.

A list is appended of all *sannas* that have come under notice in the Kégalla District. From these a typical selection, representing different periods, has been made, and dealt with *in extenso*:—

1 Ganegoda 2 Beligala Vihare 3 Devundara Dewale 4 Medagoda Dewale 5 Mangalagama 6 Getaberiya 7 Molligoda	*sannasa* granted by	Bhuvanéka Báhu V., in 1397 A.D. Śrí Parákrama Báhu VI., in 1415 A.D. Vijaya Báhu VII., in 1516 A.D. Rája Sinha I., in 1577–8 A.D. Rája Siṅha II., in 1644 A.D. Kírtti Śrí Rája Siṅha,, in 1760 A.D. Śrí Vikrama Rája Siṅha, in 1814 A.D.

Fourteenth and Fifteenth Centuries.

1.—Ganegoda Sannasa.

Bhuvanéka Báhu V.

Copper-plate, $15\frac{1}{2}$ in. by $2\frac{5}{16}$ in. by $\frac{1}{16}$ in. in thickness; smoothed to receive the writing. No ornamental border or inlaying. Letters bold and deeply cut between thinly-drawn lines, with plain margins, left ($1\frac{3}{4}$ in.), right ($1\frac{5}{16}$ in.). Side A, seven lines of writing, with bolder ශ්‍රී in left top corner; side B, also seven lines, ශ්‍රී large, to left. The *sannasa* is dated "the year following the 25th" (*i.e.*, 26th) "of *Śrímat Siri Sanga Bo Śri Sakalakala Sahitya Paṇḍita Bhuvanaika Báhu.*"

This is the earliest *lamba sannasa* brought to light in Ceylon. It was obtained almost accidentally. Whilst engaged in examining the spurious inscription on the displaced stone lintel of the ruined temple at Ganégoḍa,[3] a villager casually let fall that an old copper grant, which no one could read, had been in his family for generations. He produced the *sannasa* next day, and stated that it had never been registered, as no claim was based on it, and its only value in his eyes was as an ancient heirloom.

There would seem to be no fair reason for doubting the genuineness of this *sannasa*, even were it the sole grant of this king known. The character of the writing and the style of the contents comport well with inscriptions of the period. But the existence of a second *sannasa*,[4] dated the 29th year of "*Śrimat Siri Sanga Bo Śrí Bhuvanaika Báhu*," and also issued from "*Jayawardhana Kóṭṭé*," places the authenticity of both almost beyond question. The chances of two independent forgeries strongly supporting each other are too remote to be seriously considered.

At first blush, tested merely by hitherto accepted historical evidence, these *sannas* would perhaps stand condemned. The "Maháwaṇsa" and "Naréndracharitáwalokanapradípikáva"[5] alone give the length of Bhuvanéka Báhu V.'s reign, limiting it to twenty years.

There is, however, good ground for mistrusting the "Maháwaṇsa" here. From some cause or other the period between Bhuvanéka Báhu IV.'s reign and the accession of Parákrama Báhu VI.—more than half a century, covering the reigns of at least five kings—is treated in that record with surprising brevity.

Indeed, regarding the events which marked the later half of the fourteenth and opening years of the fifteenth centuries—a troublous time of internal religious ferment, of foreign invasion, and civil disruption—all "the native historians are more than usually obscure." Until more light is let in, the tangled web of Ceylon history during these years cannot be satisfactorily unravelled. A few inscriptions, the pages of the valuable contemporary record, the "Nikáya Saṅgrahawa," supplemented by the "Rájávaliya," and one or two minor references in other works, combined with

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[1] There were several classes of "smiths" scattered in different districts, all closely related:—*Ábharaṇa paṭṭale* (guild of gold and silversmiths); *Raṅkaḍu paṭṭale* (sword makers); *Oṭunu paṭṭale* (makers of the crown); *Siṅhásana paṭṭale* (makers of the throne); *Sittaru* (painters and lapidaries); *Maḍavala paṭṭale*. Cf. D. C. Kandy, 34,396.

[2] This *sannasa* in reality belongs to the Southern Province. It is, however, inserted to better complete the periodical series, and in connection with the Kappágoḍa and Kuḍágama inscriptions of Vijaya Báhu VII.

[3] *Vide ante*, p. 33.

[4] Copper *sannasa*; $11\frac{1}{8}$ in. by $2\frac{3}{8}$ in.; smoothed; plain. Letters boldly cut, with plain margins left and right. Side A: seven lines; sun and moon to left of writing. Side B: seven lines, with ශ්‍රී in left margin. A false claim was made upon this sannasa, and it has been impounded at the Colombo Kachchéri. The genuineness of the *sannasa* itself was also questioned at the time upon the only evidence then forthcoming.

[5] "Maháwaṇsa, xci., 13 (English Translation, p. 320). The "Naréndracharitáwalókanapradípikáva" (ola MS.) deserves to be better known. Composed by Yatanwala Théra at the request of Sir E. Barnes, it deals with the history of Ceylon down to the English occupation, and whilst following the "Maháwaṇsa" generally helps to explain many doubtful points.

the scanty allusions of Chinese writers, furnish the only reliable data at present available. These are summarized below :—

A.D.
1344 ... Accession of Bhuvanéka Báhu IV.[1]
1347 ... Laṅkátilaka and (?) Gaḍaláḍeniya Viháres completed.
... Accession of Parákrama Bahu V.[2]
1356 ... Accession of Vikrama Bahu III.[3]
1359 ... Gaḍaláḍeniya inscription ; third year of Vikrama Báhu III.[4]
1360 ... Gampola inscription ; fourth year of Vikrama Bahu III.[5]
1364 ... Gaḍaláḍeniya inscription ; eighth year of Vikrama Báhu III.[6]
1369 ... Convocation of Buddhist priests, under Dharmmakírtti the Elder, called together by the minister Alagakkónára (1912 A.B.).[7]
1371 ... Accession of Bhuvanéka Báhu V.[8]
1382 ... "Attanagaluwansa," translated into Sinhalese at the desire of Satru Sinha Kunjara (Commander-in-Chief), Aṭṭhanáyáka (Minister), and his Brother Alakéṣvaraya (Prime Minister). Buvanéka Báhu V. reigning.[9]
1386 ... Harmony of Convocation of 1369 A.D., broken. Bhuvanéka Báhu V. reigning, fifteenth year.[10]
1391 ... Víra Báhu (Vijaya Báhu VI.) Ẹpá, succeeds. Bhuvanéka Báhu V. alive, twentieth year.[11]
1396 ... Second Convocation, under Dharmmakírtti the Younger.[12]
1397 ... *Sannasa*, twenty-sixth year of Bhuvanéka Báhu V.
1400 ... *Sannasa*, twenty-ninth year of Bhuvanéka Báhu V.
1405 ... Ching Ho, Chinese General, plundered by "*A-léea-ko-nae-wurh*" (Alagakkónára).[13]
1408 ... Capture and deportation of the Ceylon king (Vijaya Báhu VI.)[14]
1412 ... Captives released by the Chinese. *Seay-pa-nae-na*, "the wisest of the family," appointed vassal king ; afterwards styled "*Pu-la-ko-ma Bazah La-cha*" (Parákrama Báhu.)[15]
1415 .. Accession of Ṣrí Parákrama Báhu VI.[16]

The one name that stands out prominently against the haze of the history of the time is that of *Alagakkónára* or *Alahésvarayá*—probably the mere cognomen of a powerful *gótra* of Dravidian stock, rich, highborn, and talented, tracing descent from the *Giriwansa* of Vengi in Southern India.[17]

The minister "Conar," whom Ibn Batúta mistook for the king (Bhuvanéka Báhu IV.) when passing through "Conácar," (Kurunégala) in 1344 A.D.[18]—"the mighty prince of great wisdom, Alagakkónára by name," who quitted Péráḍeniya to found Kóṭṭé during the reign of Vikrama Báhu III.,[19] and the stout opposer of the Chinese and Ariya Chakravartti, the Jaffna ruler, between 1405 and 1410,[20]—doubtless particularize different members of a clan which for fifty years and more virtually swayed the destinies of the Island.

Two hypotheses present themselves as explanatory of the connection of Bhuvanéka Báhu V. with these *sannas* of 1397 and 1400 A.D.

(i.) After the building and occupation of "Jayavarddhana Kóṭṭé" and "Rayigam-nuvara,"[21] the minister Alagakkónára of the day may gradually have acquired sufficient influence on the seabord to make himself independent of Bhuvanéka Báhu reigning at Gampola. He, or a younger relative of the name, throwing off all allegiance ultimately, may then have usurped the title of his quondam suzerain.

Some colour is given to this view by the "Maháwansa :" "And this man [Alagakkónára] became king in that city [Kóṭṭé] by the name of Bhuvanéka Báhu V."[22] But the assertion is quite unsupported even by the "Naréndracharitáwalókanapradípikáva," and is indirectly negatived by the "Rájávaliya" narrative.

(ii.) Bhuvanéka Báhu may have permitted his uterine brother Víra Báhu (Vijaya Báhu VI.) to occupy the throne at Kóṭṭé (where he had possibly resided as *Ẹpá* prior to his installation as Rája in 1391 A.D.), all edicts continuing to issue in the name of the former.

This latter supposition on present evidence appears perhaps the most likely solution of a curious historical problem, rendered additionally difficult owing to the general vagueness and well-nigh hopeless contradictions which characterize the few shreds of information available for collation regarding the reigns of Bhuvanéka Báhu V. and Vijaya Báhu VI.

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[1] Laṅkátilaka and Gaḍaláḍeniya rock inscriptions, dated "the third year of Bhuvanéka Báhu [IV.], who ascended the throne of Laṅká in the 1266th year of the illustrious Saka" [1266 + 78 = 1344 A.D. + 3 = 1347 A.D.]. The "Maháwaṅsa" and "Nikáya Saṅgrahawa" place the fourth year of Bhuvanéka Báhu's reign in 1894 A.B. Therefore 1894 — 4 = 1890 A.B. = 1347 A.D., date of accession. The "Rája Ratnákaraya" gives 1896 A.B., which works out to 1349 A.D.

[2] Turnour gives 1351 A.D.

[3] Deduced from the Gampola (Vígulawatta) inscription. *Vide ante*, p. 78.

[4] Unpublished rock inscription.

[5] *Vide ante*, p. 78.

[6] Unpublished rock inscription, 13 lines.

[7] "Nikáya Saṅgrahawa," *loc. cit.*, p. 28.

[8] Deduced from "Nikáya Saṅgrahawa." See Note 12.

[9] "Attanagaḷuwaṅsa" (Alwis' edition), Preface, clxxiv., and Sinhalese *sanne*, p. 47.

[10] "Nikáya Saṅgrahawa," *loc. cit.*

[11] *Id.*, p. 30.

[12] *Id.*

[13] Tennent, Ceylon, Vol. 1., pp. 416-7, 622-4, 628, and the Chinese authorities quoted ; Beal. "Buddhist Records of the Western World," Vol. II., pp. 246, 282.

[14] *Id.*

[15] *Id.*

[16] *Vide ante*, p. 81.

[17] "Attanagaḷuwaṅsa," *loc. cit.* Rájaratnákaraya ; Nikáya Saṅgrahawa.

[18] Journ, R.A.S (C.B.). Extra No. 1882, p. 42, Note.†

[19] "Maháwaṅsa," xci., 3–7. (English translation, p. 320.)

[20] Tennent ; Beal ; *loc. cit.*

[21] "Mayuru Sandésaya," stanzas 46–65 ; Rájávaliya.

[22] "Maháwaṅsa," xci., 9. (English translation, p. 320.)

A



B.

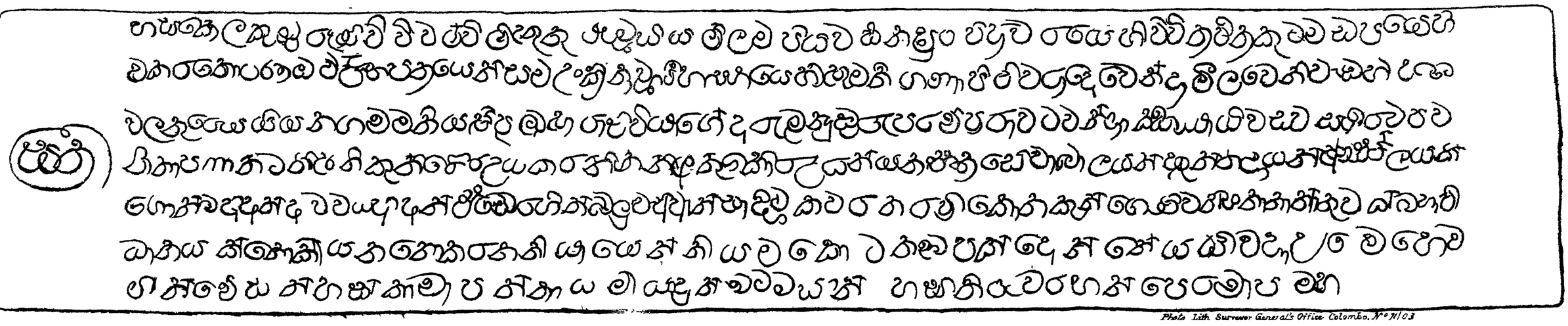


Photo Lith. Surveyor General's Office Colombo. No 11/03

With Vijaya Báhu reigning at Kóṭṭé and the minister Alagakkónára located at Rayigamnuwara, the story of the Chinese invasion in 1408, the attempted decoy of the enemy by Alagakkónára (met by the "dexterous movement" of Ching-Ho, which resulted in the capture and sack of "the capital," Kóṭṭé), and the deportation of the king (Vijaya Báhu) and his retinue, would be naturally explained. "As there was (then) no king in Ceylon," says the "Rájávaliya," "the minister Alagakkónára resided at Rayigam-nuwara, and the nephew of Parákrama Báhu [Bhuvanéka Báhu V.] at Gampola." The inroad of Ariya Chakravartti shortly ensued, and Bhuvanéka Báhu deserting Gampola fled for protection to Alágakkónára at Rayigama. The Tamils being routed, Bhuvanéka Báhu desired to return to rule at Gampola, but his whilom subjects would have none of their pusillanimous *ex*-king, who thenceforth disappears from history.[1]

Alagakkónára, now supreme, would be likely to dispute the restoration of the captive king and the advent to the throne of a prince under vassalage to China. The true circumstances which led up to the death of Alagakkónára and the coronation of Śrí Parákrama Báhu VI. may well have been totally ignored, under the plausible romance of the young prince's concealment in the Four Kóralés,[1] by Sinhalese chroniclers anxious to eliminate from the national annals much of the disgrace of a foreign conquest.

The decipherment of the original text of the *sannasa* presents considerable difficulty in places, owing to the vagaries of an engraver not familiar with the Sinhalese language or letters,[2] and used to employ a running hand. Reading between the lines it is easy to trace the Tamil or Malabar cursive style struggling with a rounded character, still unmastered. The *Beligala sannasa* displays another phase of this literary bastardism no less marked.

The *sannasa* grants to a certain "Madiyáppuli Árachchiyá" and his descendants the village "Valatura," a name not now found within the borders of the Kégalla District. But adjoining Ganégoḍa is Aláwatura. By metathesis *Valatura* might become *Lavatura*, and thence by *agam* or augmentation *Alawatura*, the form the village name had assumed when the "*Vihárá Aṣna*" was compiled.

සව

Text.

A.

1. සවසති ශ්‍රී වෛවස්වත මනුසංඛ්‍යාත මහාසම්මත පරම්පරානුයාත සූර්‍යවංශොද්භූත[4] සුමිත්‍ර රාජපුත්‍ර පවිත්‍ර ගොත්‍රාභි
2. ජාත මහාරාජාධිරාජ ත්‍රිසිංහාළා[5]ධීශ්වර නවරත්නාධිපති **ශ්‍රීමත් සිරිසඟබෝ ශ්‍රීසකලකලා සාහිත්‍ය පණ්ඩි**
3. **ත භුවනෛකබාහු** චක්‍රවර්ත්ති සවාමින්වහන්සේව පස්විසිවැන්නෙන්[6] මතු අවුරුදු වෙසඟ පුර වි
4. ස්නිය මදියාප්පුලි ආරච්චියා **භුවනෛකබාහු** මහරජ්ජුරුවන්වහන්සේගේ (අදහස්වූ)[7] නි (යාව) ව දුක්ගෙ
5. න සිටි නිසා (වෙල්පිට) ආසන්නයෙ වලතුරය යන ගම මෙකුන්ට සිතා වදුලෙන් මෙම ගමට හිම් නැගෙනහිරින්[8] පෙත්
6. තාපනික්කියාගේ ඔව්ට ඉම හා දකුණුදියින් කෙමෙනි (කඩ) ඉම හා බස්(නා)හිරින් පෙරුමා පනික්කියාගේ කුඹුරෙ ඉම
7. හා බස්නා[9]හිරින් පාලකුට්ටිමනන්නාගේ වත්තේ ළිදුඉම ගා[10] මේකී සතර මාහිමට ඇතුළත්වූ ගම මුදල ගෙවතු.

සනී

B.

8. ඟස කොල කුඹුරු ඔව්වි වල් විලි ඇතුළුවූ සියල්ලම **ජයවඩන පුරප්‍රවර[11]යෙහි** විචිත්‍ර චිත්‍රකූට මඩපයෙහි[12]
9. මකරතොරණ (ධවලාත) පත්‍රයෙන් සම්ළංක්‍රිතාවූ[13] සිංහාසනයෙහි ඇමතිඛණ පිරිවරා දෙවෙන්ද්‍ර[14] ලීලාවෙන් වැඩහිඳගෙ[ණ්]
10. වලතුරෙයයි යන ගම මරිය(ප්)පුල් ආරාච්චියාගේ දරුමුනුබුරු පරම්ප්‍රරාවට[15] චන්ද්‍ර කීර්තියාසිව[16] සඛස්ථාව පව
11. තිනා පණතටත් අන්කුත් කෝරළය කරන්නන් අතුකෝරළයන් යන (ඡ)ත්‍රසේවාබාල යන්[17] ඇත්තළයන් (අස්ස)ලයන්
12. ගොන්බද්දන් දවවැද්දන් එඬෙරසින් බලුවද්දන් ආදිවූ කවරන රුපිකොනකුන්[18] ගෙසිවත් අනානාත්තුවක් බහා වි
13. ධානයක් නොකියන නොකරන[19] නියායෙන් නියමකොට නඹප[ත]ක් දෙන්නේයයි වදුළ මෙහෙව
14. රින් මෙසන්හස්තාම්‍ර පත්‍රා[20]ය ලියාදුන් බවම[21] **සන්හස්නිරූ වරහන් පෙරුමාළුමහ.**

Transcript.

Swa A.

1. Swasti Śrí Vaivaswata Manu saṅkhyáta Mahá Sammata paramparánuyáta Súryayawaṁsótbhúta Sumitra rája putra pawitra gótrábhi
2. játa mahá rájádhirája Trisiṅháḷádhíswara nawaratnádhipati *Śrímaṭ Siri Saṅga Bo Śrí Sakalakalá Śáhitya Paṅḍi*
3. *ta Bhuwanaika Báhu* Chakrawarttí swáminwahanséṭa paswisi ṭonnen matu awurudu wesaga pura Vi
4. séniya Madiyáppuli Arachchiyá *Bhuwanaika Báhu* Maha Rajjuruwanwahanségé (adahastu) ni(yáwa)ṭa dukge
5. na siṭi nisá (velpiṭa) ásannaye Walaturaya yana gama mekuṇṭa sitá wadáḷen mema gamaṭa him ngegena harin Pet
6. tápanikkiyágé owiṭa ima há dakuṇu digin Kemeni(kaḍa) ima há basṇá hirin Perumápanikkiyágé kumburé ima
7. há basná hirin Pálakuṭṭimanannágé ṭatté ḷida ima gá meki satara máhimaṭa ęṭuḷatvú gama mudala ge watu

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[1] "Rájávaliya."
[2] For instance, ට is written for ව ; ග for ග ; ළ for ල ; half nasals are omitted, &c.
[3] Original has half nasal (*Sañńaka*) with ඛ.
[4] වංශොද්භූත.
[5] සිංහලා.
[6] වැන්නෙන්.
[7] ? අදහස්වූ.
[8] නැගෙණහිරින්.
[9] උතුරෙන් (?)
[10] වත්තේළිඳඉම හා.
[11] පුරප්‍රවර.
[12] මණ්ඩපයෙහි.
[13] සම්ලඞ්කෘතවූ.
[14] දෙවෙන්ද්‍ර ලීලාවෙන්.
[15] පරම්පරාවට.
[16] ඉව.
[17] බැලයන්. (?)
[18] රුපුකෙනෙකුන්ගෙන්වත්.
[19] කරණ.
[20] පත්‍ර.
[21] බවට.

sti ..

8. gasa kola kuṁburu owiti wal wili ętuḷuwu siyalliama *Jayawarddhana purapprawarayehi* wichitra chitra kúṭa maḍapayehi
9. makuta toraṇa (dhawaláta) patrayen samalaṅkritáwú siṅhásanayehi ęmatigaṇá piriwará dewendra lílawen weḍihiṁdage[ṇa]
10. Walatuneyayi yana gama Maniya(p)puli Árachchiyágé daru munuṁburu purampraráwaṭa chandrárkkayáyiwa swasthiwawa pawa
11. tiná panatat it anikut Kóraḷaya karannan Atukóraḷayan wanni(chcha)ta sówá báḷayan ęttuḷuyu (assala)yan
12. gonbiddan dawawęddan eḷi[ḍ]ewin baluwaddan áluwu kawarata rupikonakungeywat atánattuwak bahá wi
13. dhanayak nokaraya nokarana niyayen niyomakoṭa tamba pa[ta]k dennéyayi wadáḷa mehewa
14. rin me siṁhas tamra patuváya liyá dun baṭama *Sanhas Tiruwarahan Perumáluṁha*

Translation.

Hail! On the fifth day of the waxing moon of Vesak, in the year succeeding the 25th year (*i.e.*, 26th) of the illustrious overlord *Sri Saṅga Bo Śri Sakalakala Sáhitya Paṇḍita Bhuwanaika Bahu*, the chief of the nine-gems, lord of Tri Siṅhala and king of kings, who is nobly descended from the pure race of the descendants of king Sumitra, born of the Solar race that came from the lineage of Mahá Sammata called the illustrious Vaiwaswata Manu.

Whereas Madiyáppuli Árachchiya had taken pens and carried out the wishes of the great king *Bhuwanaika Báhu*, the village Valatuwaya, hard by the range of paddy fields,[1] the limits whereof are on the east *owita* land belonging to Pettápanikkiyá; on the south, Kemenikada; on the west, the paddy field belonging to Perumá-panikkiyá: and on the west (north) the well appertaining to the garden of Palukutti Manumá, all within the aforesaid four boundaries, was granted to him including the revenue of the village (?) houses and gardens, trees and plants, fields and meadows, jungles and marshy grounds.

His Majesty, while seated like unto the chief of gods (Sakra), in the midst of the assembly of ministers, on his lion-throne, which was decorated with the white *chatra* and *makara torana*, and placed in the *maṇḍapa*, adorned with colours variously painted, at the chief city of Jayawardhanapura, delivered the mandate that a copper *sannasa* be given, setting forth that the village Valatuwa be held permanently, so long as sun and moon endure, by Maniyappuli Árachchiyá's children, grandchildren, and their descendants, and that no order endangering the grant be made or executed at the instance of enemies, whoever they may be; the chiefs of other Kóralés, of men of minor Kóralés (?), such as royal *chatra*-bearers, elephant-keepers, horse-keepers, keepers of draught cattle, hunters (?), rearers of cattle (?), and dog-keepers (?).

In accordance therewith I, *Sanhas Tiruwarahan Perumál*, have written and granted this copper *sannas patra*.

2.—Beligala Sannasa.

Śrí Parákrama Báhu VI.

Copper-plate, 15 in. by $2\frac{3}{8}$ in. by $\frac{1}{32}$ in.; smoothed; plain; letters vary in size and are less carefully incised than in the Ganégoḍa *sannasa*. Side A, seven lines—first four with moon at left top corner and ශ් below it, last three upside down; a dog engraved diagonally in right bottom corner. Side B, eight lines; first three regular with plain circle (sun symbol) to left, remaining lines upside down; a crow diagonally cut on right. *Sannasa* dated at "*Jayawardhana Kóṭṭé*" in 1958 A.B. (1415 A.D.), the reigning king being styled thereon "*Śrí Sanga Bo Śrí Parakrama Bháhu.*"

The *sannasa* belongs to the Beligala viháré, and is unregistered. It is the only professed copper grant of Parákrama Báhu VI. discovered.

Unique in its erratic arrangement of the writing, its engravings of dog and crow, and not least in the forced effort at a high style by persistent aspiration of simple letters, the *sannasa* yet bears on its face evidence of its genuineness despite—or rather by very virtue of—its reckless orthography and fantastic execution.

The grant is signed by "*Gampola Perumál.*" The form of the letters shows only so much variance from that in vogue at this period as might be expected from a native of South India, ill acquainted with Siṅhalese literature and unable to lay aside Dravidian reduplication and phonetic laws, yet striving after effect by the misuse of *maha-práṇa akuru* (aspirates.) Brahminical influence had already made itself felt at the court of successive Siṅhalese kings, notably Vijaya Báhu Vi.,[2] and his son did not fail to enlist the support of the many *gotras* settled in Ceylon.[3]

The hold thus obtained at Kóṭṭé can be traced onwards till the advent and growing power of the Portuguese gradually drove the "Brahmins" inland to the more congenial court of Sítáwaka and its apostate ruler Rája Siṅha I.

Of the domain of "Beligala-nuvara," dating at least from the days of Vijaya Báhu III. (1240–1267),[4] the purview in all probability comprised in the 15th century the whole of the present Four Kóralés extending even into Bulatgama.[5]

Text.

A.

1. සවසති[6]ස්ත්‍රී වසිවස්වත[6] මනුසංඛ්‍යාත ධඋතලලළින[7] මහාසම්මත හාරහි රාජකුල පරං[8]පරා නුයාත වල්[9]භව සූයස්‍යවංසසාත්ඝුත[10] සොම්
2. න රාජපුත්ත්‍රු[11] පවිත්‍රු ඝෝ[12]තත්‍රාභිජාත ත්‍රිසිංහලා[13]දිපති ස්‍රිසඝබො ස්‍රි ප්‍රකුමසාහු වක්‍රවාතීනි සවාම්වහංසේගේ [ජය]දඕන කෝ
3. ටවයෙහි වැඩ[14] හිඳ වඩ[15]හළ කරුනාවයෙම්[16] හා බලිස[17]ලනුවර ඉසනානයෙ[18]හි දෙව්[19] යංගෙ වරම්ං පාත්
4. ත්‍රා දූතු පිහිටියා හා එම ඉසනනයෙ ඔත්පිලි[20]මගෙයක් කරවා හිපිපිලි[20]මගෙයක් කරවා නේත්ත්‍රමංඝලල[21]

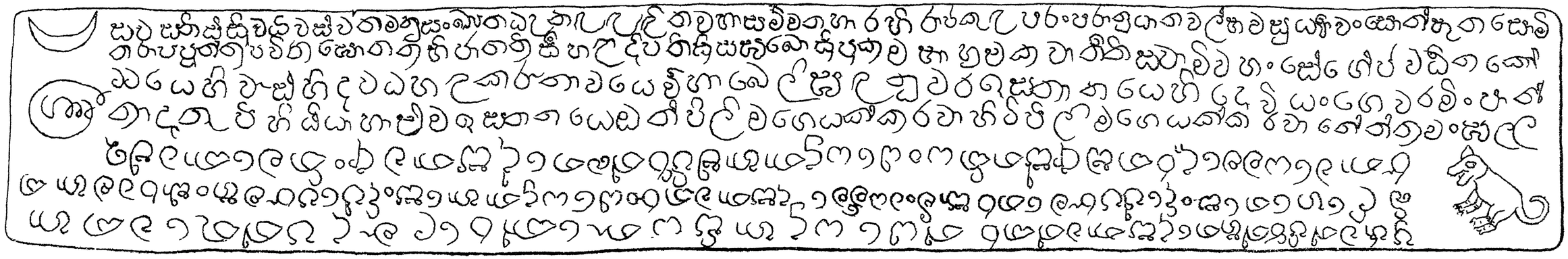
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[1] Exactly applies at this day to the village Alawatura with its fine tract of paddy land. *Vide ante*, p. 33.
[2] Nikáya Sangrahawa, p. 29.
[3] See the Kudumirisa inscription of Parákrama Báhu VI. (Journ. R.A.S., C.B., Vol. X., No. 34, 1887).
[4] *Vide ante*, p. 25.
[5] See the Pepiliyána inscription of Parákrama Báhu VI. (Journ. R.A.S., C.B., Vol. VII., No. 25, 1882).

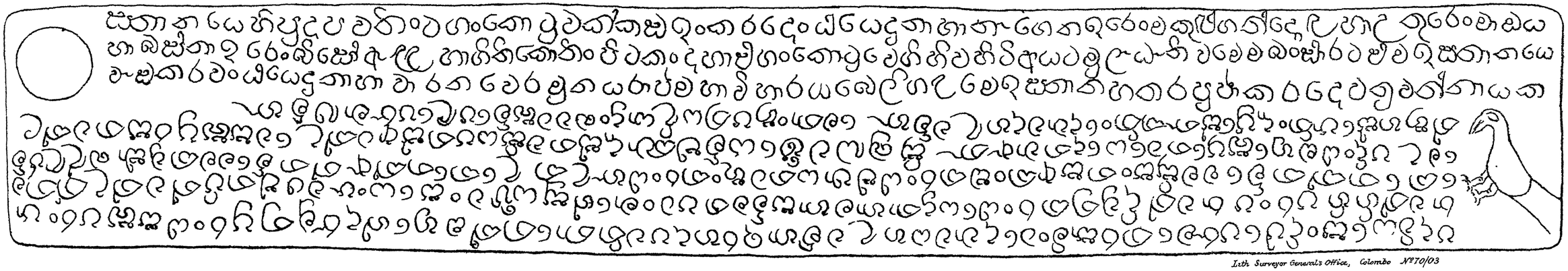
[6] යවසති ස්ත්‍රීවෙවස්වත.
[7] ධෙතලලළින.
[8] පරමපත.
[9] වලලභ.
[10] වංශොදභූත.
[11] පුත්‍රු.
[12] ඝොත්‍රාභි ජාත.
[13] සිංහලාධිපති ස්‍රි සඝස බොහි ස්‍රි පරාකුම බාහු වක්‍රවතීයිසවා මින් වහන්සේ ජය වඕන.
[14] ඩ.
[15] ද.
[16] ණුවෙන්
[17] ගල.
[18] සථාන.
[19] දෙවියන්ගේ වරමින් පාත්‍රුධාතු පිහිටියාහ එම් සථානයෙහි.
[20] පිළිම.
[21] නෙත්‍රුමඬියගල්ල.

BELIGALA VIHÁRÉ SANNASA

A



B



Ixth Surveyor General's Office, Colombo N°70/03

5. පුජා වන්පිරිත් න[1]න දෙසනාවත් කරන්[2]ඨ යෙදු[නා]හා සියනෑකෝරලෙ මැදපත්තු වෙ කහා
6. බිලිහෙන සෙංදිපෙපරුම තෙර සාමි[3]ංට ධම්මදෙ[4]සනාව කරංඨ[5] යෙදුනාහා සෙංදිප් පෙරුම හං[6]ඩාරම මනා ක
7. රුනා[7]වයමම දෙරකඩඅස්න කියං[8]ඨ යෙදුනාහා එපිරිත්බනදේසනාව අංතිමකොට ඒ ඉ[9]

B.

8. සනා[10]නයෙහි පුදපවතිං[11]ව ගංකොටුවක්කඩඉං[12]කර දෙං[13]ඨ යෙදුනාහා නැගෙනඉරෙං[14] මකුළුගත්දෙල හා උතුරෙං[15] මාඔය
9. හා බස්නාඉරෙං[16] බිසෝඇල්ල[17] හා ගිනිකොනිං[18] පිටකං[19]ද හා එගංකොටුවෙ ගිහිව හිටි අයට මුලාධැ[20]නිව මෙම බං[21]ඩාරට එම ඉසනානයෙ[22]
10. වැඩකරවංඨ[23] යෙදුනාහා වාරන වෙරමුනය රජමහාවිහාරය බෙලිගල මෙ ඉසනාන[24] හතර පුජාකර දෙවනුවන් නායක
11. පදවිය සෙංදිප්පෙරුම තෙර සාමිං[25]ට දෙවාවධහල[26] වම්හා ඉරහඳ පවතිනාතෙක් ඔහුගේ දරුමුනුපුරං[27]ඨ සංඝපරංපා
12. රාවත් ගිහිපරං[28]පරාවත් දිවුනුකරං[29]ඨ යෙදුනාහා මහාසම්මතපටං[30] මාගේ සූයස්වංස[31] යෙං පැවථ් එන පින්වත් උත්තම
13. කෙනෙක්නම් මෙම සිසංනස අකංඩකරංඨ[32] එපාය නවහුංකරංඨ[33] හැලකළ කෙනෙක් ඇත්නම් මෙම කවුඩා බල්ලා ජම්
14 මෙ උපදිංඨ[34] ඔහුගෙ ප්‍රනෙට යෙදෙනවා ඇතැ සි[35]බුබ වෂියෙම්[36] එඩාදස් නවසිය පනස්අවක්ල [37]වෙසඝ පුර සතවක්ල
15. ත් හුහස්පොතිංදු[38] පුසේනැකතිං[39]දෙවාවදහළ වම්හැ[40]. මේ තාංහුපත්‍රය[41] ලියාදුං[42]බවට සම්පෙල[43]පෙරුමාඑ විහැ.

Transcript.

A.

1. Swastis Srí Vaviwaswata Manu saṇkhyátadhantaḷa ḷalita Mahásammata Hárahi rájakuḷa paraṇparánuyáta walbhava Súrya waṇsotbhúta Somi
2. tá rájáputtra pawitra ghóttrabhijáta Tri Siṇhaḷádipati *Sri Saṅgha Bo Sri Prakrama Báhu* Chakrawartíswámiwahaṇségé Ja [ya] warddhana Kó
3. ṭṭayehi weḷhahiñda vadha haḷa karunáwayem há *Beligahaḷamuwara* istánayehi dewiyaṇge waraniṇ pát
4. trá dátu pihiṭhiyahá ema istanaye otpilima geyak karawá hitipilima geyak karawá néttra maṇghalla
5. púјáwat pirit bhana desanáwat karaṇṭha yedu [ná] há Siyaṇé Kóralé Meda Pattuwe Kahá
6. bilihena *Sendipperuma Térásammṭa* dharmma désanáwa karaṇṭha yedunáhá *Sendipperuma Bhaṇdhárata* mahá ka
7. runáwayemma Dorakaḍa asna kiyaṇṭha yedunáhá e pirit bana désanáwa aṇtimakoṭa é i

B.

8. stánayehi pudapawatiṇṭa gaṇkoṭuwak kaḷaiṇkara deṇṭha yedunáhá neṇgena ireṇ Makuḷugat doḷahá uturen Má oya
9. há basná ireṇ Bisó-ḷla há gini koniṇ Piṭakaṇda há é gaṇkoṭuwe gihiwa hiṭi ayaṭa muladheṇiwa mema Baṇdháraṭa ema istánaye
10. weḍakarawaṇṭha yedunáhá *Várana Veramunaya Rájamaháwiháraya Beligala* me istána hatara pujákara dewanuwat náyaka
11. padawiya *Sendipperuma Terasáminṭa* dewá wadhahalawamhá ira handa pawatiná tek ohugé daru munupuraṇṭha saṇghaparaṇpá
12. ráwat gihiparaṇparáwat diwunu karaṇṭha yedunáhá Mahásammata paṭaṇ máge Súrya waṇsayeṇ peṇwatha ena pinwat uttama
13. kenekuam mema srí saṇnasa akaṇḍakaraṇṭha epáya naṭa bhuṇ karaṇṭha heḷakaḷa kenek etnam mema kavuḍá ballá
14. jamme upadiṇṭha ohughe praneṭa yedenawá cteˌ Srí Buddha warshayem ekwá das nawasiya panas aṭak u wesagha pura satawak la
15. t Bhrahaspotiṇdá Pusé neḳetiṇ dewáwadahaḷa wamheˌ Mé táṇbhra patraya liyá duṇ bawaṭa *Ghampeḷa Perumáḷumheˌ*

Translation.

Hail! By the grace of the mandate delivered at Jayawardhana Kotṭé, by his Majesty *Śri Saṅgha Bó Śri Parákrama Báhu*, the overlord and the chief of Tri-Siṅhala, who is nobly descended from the pure dynasty of the lineage of king Sumitra, born of the favoured Solar race that came from the dynasty of noble Hári kings of Mahá-Sammata, [ever] radiant with glory, called Vaivaswata Manu—and by the power of the [presiding] deity of *Beligala-nuwara*, the Bowl-relic [of Buddha] was deposited there. In the same place, a shrine for a recumbent image (of Buddha), and a shrine for a standing image having been erected, the *nétra maṇgalya* festival was held together with the recitation of *pirit* and preaching of *baṇa*. The doctrine was preached by *Sendipperuma Therasámi* of Kahabilihéna in Meda Pattuwa of Siyané Kóralé, and the *Dorakaḍa-asna* was, through His Majesty's kindness, recited by *Sendipperuma Baṇdára*.

After the chanting of *pirit* and the preaching of the doctrine was concluded, a village with its boundaries marked [viz.], on the east Makulugat-dola, on the north Má-oya, on the west Biso-ela, and on the south-east Pitakanda, was granted [to the temple], so that the offerings to this [sacred] place might be continued. The Baṇdára was made headman over all the laity of this village, and was appointed to superintend the work at the temple.

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1 බණ ඉද්සනා.
2 ට.
3 න්.
4 දෙශනා.
5 න්ට
6 බණඩාර.
7 ණ.
8 කියන්ට.
9 අනන්තිමකොට ඒ.
10 සථානයෙහි.
11 න්
12 ම්.
13 න්ට.
14 නැගෙණඉරෙන්.
15 න්.
16 න්.
17 ඇල.
18 කොණින්.
19 න්.
20 දැ.
21 බණඩාර.
22 එම සථානයේ.
23 වන්ට.
24 මේ සථාන.
25 තෙරසාම්න්.
26 වදහළ වම්හ.
27 බුරන්ට සඩඝපරම්පරා.
28 පරම්පරා.
29 දියුණුකරන්ට.
30 න්.
31 වංශයෙන් පැවත.
32 ශ්‍රිසන්නස අඛණ්ඩකර න්ට.
33 බුන්කරන්ට.
34 දින්ට ඔහුගෙ ප්‍රාණට.
35 ශ්‍රී.
36 න්.
37 වූ වෙසඝ.
38 බෘහස්පතින්ද්‍ර.
39 න්.
40 හ.
41 තාම්‍රපත්‍රය.
42 න්.
43 ගම්පළ.

I dedicate [to the Saṅgha] the four temples *Vá ana*, *Veramanera Raja-maha viháraya*, and *Beligala*, and again confer the office of Chief Priest on *Sendipperuma Therasámi*, [so that] it behoves their children and grandchildren to promote the *Sangha-parampariana* (succession of priests), and *Gih -parampariana* (the lineage of the laity) so long as sun and moon endure

If any [among my successors] be a pious and noble personage, descended from Mahásammata through my Solar race, let him not disturb this fortunate grant

If any one endeavour to destroy it, his soul will be born of the genus of this crow or dog.

At Pusé nekata on Thursday the 7th day of the waxing moon, in Wesak of the year of Buddha, 1958, [1415 A.D.] I have made the dedication

I, *Gampala Perumal*, certify to having written and delivered this copper sannasa

SIXTEENTH CENTURY.

3.—Devundara Devale Sannasa.[1]

Vijaya Báhu VII.

Copper-plate, 11½ in. by 2¾ in., smoothed, plain. Writing carefully cut, exhibiting considerable advance in graving as compared with the two *sannas* previously noticed. Side A, nine lines; in margin to left, moon, sun, and ශ්‍රී for සක්, discus, and chank (insignia of Vishnu), all upside down; side B, 8 lines. *Sannasa* dated "in the year succeeding the 10th" (*i.e.*, the 11th) of "*Siri-Sañga Bo Śrí Vijaya Báhu*" at "*Jayawardhana Kótte.*"

The only other known *tamba sannasa* of a Vijaya Báhu is the somewhat similar Kadirána grant of the King's 9th year, but issued from Udugampola.[2] In finish and engraving the latter falls, short of the present *sannasa*.

The balance of evidence seems to favour the assignment of both grants to Vijaya Bahu VII., (accession 1505 A.D.)[3] rather than to Vijaya Báhu VI. (Víra Báhu), the captive of the Chinese, accession 1391 A.D.)[4]

The characters in the Kadirána *sannasa* undoubtedly differ less from that of the Beligala grant of Parákrama Báhu VI. than the one under discussion (now first published), and would furnish some argument for attributing it to Vijaya Báhu VI., were there proof that this king resided at Udugampola or, indeed, that the place even existed in the 14th century.[5] On the other hand the "Rájávaliya" distinctly records that at the commencement of the 16th century Udugampola was occupied by a sub-king, the soldier-prince Sakalakalá Vallabha. On the demise of Dharmma Parákrama Báhu IX., Vallabha unselfishly rejected the offer of the Crown, mindful of the true line, and lent his powerful weight to secure the election of his half-brother Vijaya Báhu to fill the vacant Kóṭṭé throne.[6]

The Kadirána *sannasa* may have been granted at Udugampola by Vallabha in the name of the "Maha Rája," Vijaya Báhu VII., or by that monarch himself from a "new palace" erected there.

The grant dedicates a parcel of land in the "Dolosdáhas Kóralé" to the god Vishṇu (*Utpalavarnna Devi*). There can be little doubt that, like the pillar inscription of the 5th year of Vijaya Báhu VII., dated Saka 1432 (1510 A.D.),[7] the *sannasa* must have applied to Devundara (modern Dondra) Déwálé, sacred to Vishnu, in the Mátara District of the Southern Province.

If Vijaya Báhu VII. commenced his reign in 1505 A.D. the *sannasa* dates from 1516 A.D.

Text.

A.

1. සඛසහිශ්‍රී වෛවස්වත මනුසඛ්‍යාත[8] මහාසංම්මත[9] පරම්පරානුයාත සය්‍ය්වංශොත්[10]
2. භූත ත්‍රිසිංහලාධීශ්වර නවරත්නාධිපති ශ්‍රිමත් සිරිසඟබො ශ්‍රී විජයබාහු චක්‍ර
3. වර්ත්තී සවාමින්වහන්සේට දසවන්නෙන් මතු අවුරුදු පොසන අවසතවකැ
4. නැකැති වේදවියා[11]සරුන්ට පළමු පටන් ප්‍රවේණිව පැදැනගෙන[12] ආයෙන් දෙලොස්
5. දහස්[13] කොරළයබද සිත්තරියට හිම් නැගෙණහිරින් මාවත කොකුන්බස්නා ඇල
6. හා දකුණුදිගින් පරගස මහවෙල මාන්කඩ ඉම හා බස්නාහිරින් ලෙණදූව
7. ගල්තොලල ඉමහා උතුරුදිගින් සුදුගල ඉමහා මෙකී සතර මාඉමට ඇතුළත්වූ
8. සරියත් මිට වාඩුවට සිවි තුඔොගොඩ ගමට ඇතුළත්වූ මෙහිබද ගම් මුදල ගස
9. කොළ වල් විලිකුඹුරු ඕවිට ආදීවූ තැන් උත්පලවණ්ණ දෙවි මහරජ්‍යුරු

B.

10. සාමීන් සන්තකකොට අවුරුදු එකකට පඬුරට පණම් දසයක් බැගින් පසිද ප්‍රයොජන විදිනා
11. නියායෙන් නැකැති වේදවියා[14]සරුන් මෙකුපුත් තේනුවරප්පෙරුමාලා ඇතුළුවුවන්ගේ
12. දරු මුනුඹුරු පරම්පරාවට ආ චන්ද්‍රාර්කසඨාසීව සවස්ථිර පවතිනා පණතට සලසවා
13. පත්ලයා[15] දෙන්නෙයසි ජයවර්ධන කෝට්ටයේ මාළිගාවෙ සිංහාසනයෙ වැඩඳ
14. මුදලිවරුන් මැදව වදුල මෙහෙවරින් මෙ සන්හස්නාඹුපත්‍ර[16] ලියාදුන්බවට
15. සන්හස්තිරුවරහන් පෙරුමාළු මිහ[illegible]ණෙකව භවතී ලොකෙ ස
16. වේවඤාමපිභූහුජම් නනොගත්‍යනකරග්‍රාහියා[17] දූනෙදෙත්‍යා[18] වසුන්දරා දූණපාලණියෝ[19]
17. ඊමඩෙ දූනාස්‍රෙ[20] යොනුපාලනම් දූනාත්සවගීහමාපෙනාති පාලණාදඛූනම්පදම්[21]

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[1] Obtained by the late L. de Zoysa, Maha Mudaliyár; but when and how not known.
[2] Edited by the late L. de Zoysa, Mudaliyár, in Journal, R.A.S. (C.B.), Vol. V., No. 18, 1873, pp. 75–9.
[3] *Vide ante*, p. 86. [4] *Vide ante*, p. 92.
[5] Valentyn ("Oude and Niew Oost Indie"), Vol. V., gives "Degampola" as the residence of Bhuvanéka Báhu V. But he clearly intends "Gampola" (cf. his "Degirirawella" for Kíraveḷi). for in mentioning "Uḍugampola" later he writes it "Oudegampola."
[6] Rájávaliya. *Vide ante* p. 5.
[7] Dondra inscription, No. 1 (Journ., R.A.S., C.B.), Vol. V., No 16, 1870–1, pp. 25–8.
[8] සඛ්‍යාත. [9] මහාසම්මත. [10] සූය්‍යවංශොදභූත. [11] වේදවාස. [12] ගෙණ. [13] දූස් or දහස්. [14] වේදවාස. [15] පත් ලියා. [16] තාම්. [17] නසාරග්‍රාහක. [18] අතඩා වසුන්ධරා. [19] දූනපාලනයොම්මේඩය. [20] දූනවෙත්‍ර. [21] පාලනාදඛූ කාපදම්.

A

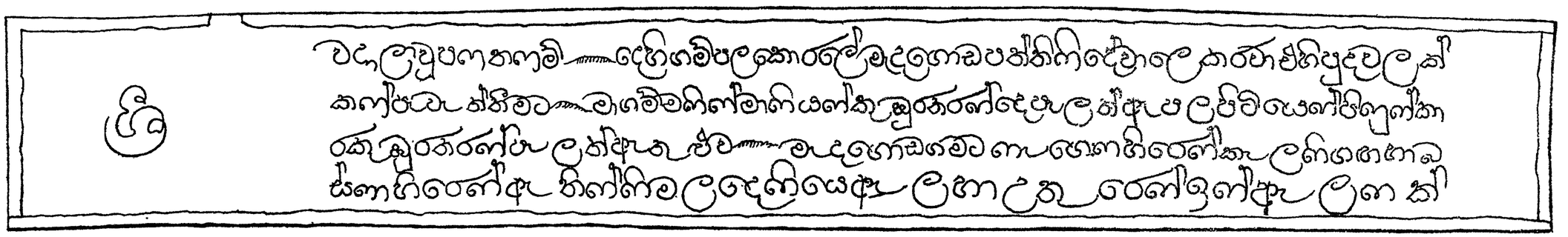
සවසත් ශ්‍රීලෙවසහත වනුස වහන වහසම්මුත පරවිපරගන්නූ යන සයම්භූංගෙත්
සූත්‍ර තිසීහ දායශාව රනවර්ත්නාධිපති ශ්‍රීමත්සිරිසඟබෝ ශ්‍රීවිජයබාහුව කු
වර්ත්සා මී න්වහන් යේව දැසවන්නෙන්මතු අවුරුදුපොසතඅවසතාව සා
නාකාතිවේදවියාසරුන්වපදවූපටන් පුවේණිව පැවතගෙන අා යෙන්දොළොස්
දහස් කොරදිය බැසිරිත්තියට හිමිනුදෙහෙහිරින්වාත කෙසැන්වස්නා තුළ
හා දකරුදිගින් පරගසමඟ වෙලලන්කඩුනුවහවස්නාගිරින් ලෙ හා දුව
ගල්තෙ ලලනුමහදකුරුදිගින්සුදුගලලනුමහතමෙකීසතර මාහිමව ඇතැද්වූ
සරියන්මීටවසුවටසිටි කුබොගහුඩිගවට ඇතැද්වූමෙහිවදගව්වුදලගස
කොළවල්විලිකැඩුරුඩාවිතාදීවූ තැන්ද ත්පලලිහාණ දෙව්වහරජ්ජුරු

B

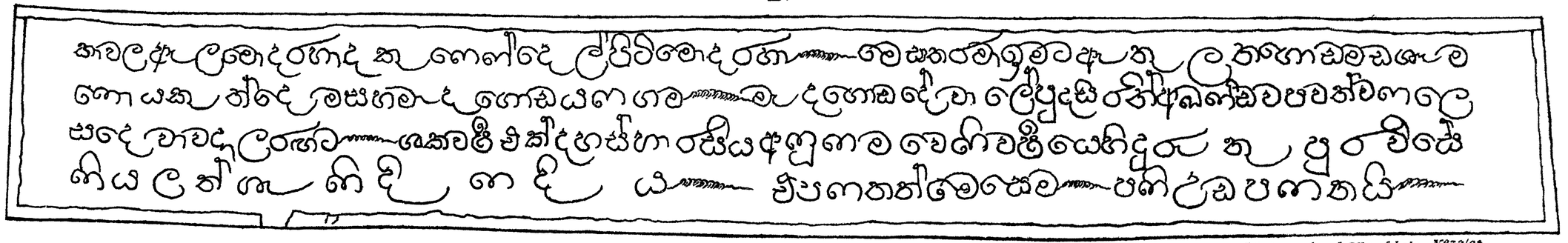
සම්මන්සන්නස කොටඇවුරුදුවිසිපසුරවපහුම්දසයක්වැගිනි පසිදු පුයොගින විදින
නියයෙන්නානාතිවේදවියාසරුන්මෙක වුන්හේනුවරපි පෙරුළාදා ඇතැද්වූවුවන්ගේ
දරු වුනුහුරුපරම්පරාවට ඇවතනානාසිල්සුයායිවසවසපරපුවතිනාපහතනවසලයවා
පත්ලයාදෙන්නේනෙයයිසියවසිනාක්කාරයේවාවුහෙවසි හාසන යෙවැඩහිදැ
වූදලිවරුන්වැදවවාදමෙහෙවරින් වෙසන්හැඩින්න. ඔුපත යලි යාදුන්ඛවට
සන්හසිතිරු වරහන්පෙරුළා ඵුම්හැ එකෙවහගනී ලෙ කෙස
ඩෙණවපිහැඳ හිමිනහෙහුගානකරගාදියා දනෙදෙතුනවසුදරා දහපාලන්නයෙ
ව්වඩෙදන පුයොණුපා ලනව් දනන්සඟ්හ මා පෙනතිපාලි නද වූ තල් පදව්

Photo Litho S.G.O Colombo. N° 71/0.

A.



B.



Lith. Survyor-Generals Office. Colombo. N°272/03.

SANNASA . MEDAGODA DÉVALÉ

Transcript.

A.

1. Swasti Śrí Vaivaswata Manu Sakhyáta Mahásammmata paramparánuyáta Saryya wanśót
2. bhúta Tri Śiṅhaḷádhiswara nawaratnádhipati Śrímat *Sri Saṅgabo Śri Vijaya Báhu* Chakra
3. wartti swamínwahanséṭa da-awannen matu awurudu posana awa satawaké
4. neketi véda viyásaruṇṭa paḷamu paṭan pravéṇiwa pewatagena áyen Doḷos
5. dáhasdoraḷaya bada Sittaṭiyata him neṅgeṇa hirin Máwatakokunbasná ela
6. há dakuṇu digin Paregasa mahawela mánkaḍa ima há, basnáhirin Leṇadúwa
7. galtolla ima há, uturudigin Sudugala ima há, meki satara máhimata ṭuḷatwú
8. sariyat míṭa váḍuwaṭa siṭi Tuṁbogoḍa gamaṭa ṭuḷatwú mehi bada gam mudala gasa
9. koḷa wal wili kumburu ówiṭi ádíwu ten *Utpalawarmm-dewi* maha rajjuru.

B.

10. sámin santaka koṭa awurudu ekakaṭa paṅḍuraṭa paṇam dasayak begin pasida prayojana viṅdiná
11. niyáyen neketi wéda wiyásarun mekuput Ténuwarap-Perumáḷá eṭuluwúwangé
12. daru munmuburu paramparáwaṭa á chandrárkkasthávíwa swasthira pawatiná paṇaṭaṭa salaswá
13. pat lavi denneyayi Jayawarddhana Kóṭṭayé Máḷigáwe siṅhásanaye weda hiṅda
14. mudalíwarun medava wadáḷa mehewarin me sanhas támbra patraya liyádun bawaṭa
15. *Sanhas Tiruwarahan Perumálumha* Ékaiwa bhaginí lóké sa
16. rwwéshámapi bhúbhujám Nabhógyá nakaragráhiyá dánedettá wasundará Dáṇa pálaṇá yo
17. nmmaddhé dánásreyonu pálanam Dánát swargga mápnoti pálaṇádachchutampadam.

Translation.

Hail! On the 7th day of the waning moon of Poson in the year following the 10th (*i.e.*, the 11th) year of the illustrious over-lord *Siri Saṅgabo Śri Vijaya Báhu*, the chief of the nine-gems and lord of Tri-Siṅhala, born of the Solar race that came from the lineage of Mahá Sammata, called the illustrious Vaiwaswata Manu—His Majesty, while seated in the midst of the Mudaliyárs (of his court) on the lion-throne of the palace at Jayawarddhana-kóṭṭé, delivered the mandate that a *sannasa* be written and granted, setting forth that the land Sittaṭiya in Doḷosdahas Kóralé, which has been from the very commencement a *prareni* land of the astrologers and of the *Véda vyásaru;* [1] bounded on the east by Máwata Kokuṇbasná-ela, on the south by Paragasa Mahawela Mánkaḍa, on the west by Leṇadúwa-gal-tolla, and on the north by Sudugala, the extent (of land thus) included within the aforesaid four limits, and the adjoining village Tuṁbagoḍa, together with the revenue (?), trees, and plants, jungles and marshy grounds, fields and meadows, &c., of the villages, all these have been made over to the possession of the god-king Vishnu (*Utpalavarma Devi Maha Raja*); and that after offering 10 fanams a year as an oblation (to the god), the profits (of these lands) are to be enjoyed permanently, so long as the sun and moon endure, by the children, the grandchildren, and the descendants of astrologers and *Véda-vyásaru*, including Ténuwara Perumála, a son of (one of) them.

In proof whereof I, *Sanhas Tiruwarahan Perumál*, have written and granted this copper *sannasa*.

After earth, the only sister of all kings of the world, had been given away as a donation, she should not be [re-] enjoyed; she should not be [re-] possessed.

Out of [the two] the giving of a grant and the protecting of a grant, the protecting of the thing granted is nobler than the giving of the grant. By making a donation, one gains heaven, but by preserving a grant attains *nirwána*.

4.—Medagoda Devale Sannasa.

Rája Siṅha I.

Copper plate, 12⅝ in. by 2 in., edged with plain border of silver. Letters small, neatly cut. Side A, four lines with wide margin (in which large ශ්‍රී) to left, narrower margin to right: side B, four lines, narrow margin. Paragraphs separated by *kuṇḍali*.

The exclusive use of the Malayálim *n*, for both the dental (න) and cerebral (ණ) nasal is noteworthy, and argues Dravidian influence.

The *sannasa* is dated "in the month of Durutu of the Saka year 1499," equivalent roughly to December–January, 1577–8. Strictly speaking, the prince then reigning at Sítáwaka was Máyá Dunné, but the virtual ruler was his son, "the lion king," Rája Siṅha I., to whose hands the administration of the Government had been ere this specially entrusted. Rája Siṅha's real accession is usually assigned to 1582 A.D., or 4 years later.

The proximity of Meḍagoḍa to Sítáwaka and the consensus of tradition leave little room to doubt that the *sannasa* emanated from Máyá Dunné's court after the renovation of the Déwále.

The family of the hereditary *Kapurálas* of the Déwále claim right to hold the *sannasa*, which has by some means passed into the hands of the Ḗheliyagoḍa family living at Mahara in the Panával Kóralé.

For want of support the Déwále is now in sorry condition.

Text.

ශ්‍රී

A.

1. වදුලාවු[2] පනතනම්ෘදෙණිගම්පල් කොා[3]රලේ මැදගොඩ පන්නිනිදේවාලෙ කරවා එහි පුදවලක්
2. කන් පැවැත්තීමටෘමාගම්මනින් ෘනියන් කුඹුර තරන්[4] දෙපැලත් ඇපලපිපියෙන් පිනුන්කා
3. ර කුඹුර තරන්[5] පැලත් ඇතුළුවෘමැදගොඩගමට නැගෙන[6]ණිරෙන් කැලනි[7]ගඟ හා ඔ
4. ස්නාණිරෙන් ඇතින්නි මල්[8] දෙනියෙ ඇල හා උතුරෙන් ඉන් ඇල නක්

B.

5. කාවලු ඇල මොදර[9] හා දකුණෙ[10]න් දෙල්පිවිමෝදර හාෘමෙසතර මාඉමට ඇතුලත්[11] ගොඩ මඩ ශෑම[12]
6. නොයකුත් දෙ[13]ම සහ මැදගොඩ යන ගමෘමැදගොඩ දේවාලේ පුදසිරිත් අඛන්ඩ[14]වපවත් වනලෙ
7. ස දෙවාවදුල[15] රඟටෘශකවෂී එක්දහස් හාරසිය අනූනමවෙනි වෂීයෙහි දුරුතුපුර විසේ
8. නියලත් ශැ[16]නි දිනදීයෘඒ පන[17]තත් මෙසෙමෘපනිළඬපනතයි[18]ෘ

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[1] *Véda-vyásaru* = Brahmins who recite or expound the Védas, Puránas, &c., Kapuas?

[2] වදුලාවු පණත.
[3] කෝරලේ.
[4] තරම්.
[5] තරම්.
[6] නැගෙණ.
[7] කැලණි.
[8] මලදෙණියේ.
[9] මෝදර.
[10] දකුණෙන්.
[11] ඇතුලත්.
[12] සෑම.
[13] දෙම.
[14] අඛණඩව.
[15] වදුල.
[16] සැනී.
[17] පණතත්.
[18] පණිවුඩ පණතයි.

Transcript.

A.

Śrí

1. Vadáláwú panatanam—Dehigampal Kóralé, *Meḍagoḍa Paṭṭini Dévále* karawá ehi puda walak
2. kan peṿeṭṭímaṭa—Mágammanin Mániyankumbura taran depéḷat Epalapiṭiyen Pinunká
3. ra kumbura taran péḷat eṭuḷuwa—Meḍagoḍagamaṭa neǧena hiren Keḷanigaṅga há ba
4. sna hiren Eṭinnimaladeniye eḷa há utuṛen In eḷa Nak

B.

5. káwala ela Modara há dakunen Delpiṭi módara há—Mé satara má imaṭa eṭulat goḍa maḍa śéma
6. noyakut dema saha Meḍagoḍa yana gama *Meḍagoḍa Dévále* puda sirit akhanḍawa pawatwana le
7. sa dewá wadála raṅgaṭa—Śaka warsha ek dahas hárasiya anúnamaweni warsha yehi Durutu pura visé
8. niya lat śenidina díya—é paṇatat meséma—paṇi uḍa panataɣi.—

Translation.

Hail! The order vouchsafed [was as follows] :—

That for the purpose of continuing the ceremonial oblations to the *Paṭṭini Dévále of Meḍagoḍa* in Dehigampal Kóralé, which had been caused to be erected, 2 péḷas' extent of (the paddy field) Mániyan kumbura in Mágammana, one péḷa extent of Pinunkárakumbura in Epalapiṭiya and the village called Meḍagoḍa; bounded on the east by Keḷaṇi-gaṅga, on the west by Etinni-maḷa-deniye-eḷa, on the north by the confluence of the In-ela and Nakkawala-eḷa, and on the south by Delpiṭi-módara, and the high and low lands with all their appurtenances within the aforesaid four boundaries, as well as the village Meḍagoḍa, were granted in order that, without interruption, the customary offerings to *Meḍagoḍa Dévále* may be continued.

On Saturday, the 5th day of the waxing moon in Durutu (December and January) of the year Śaka 1499, that [original] order is thus proclaimed the [confirmed] order.

Seventeenth Century and Onwards.

5.—Mangalagama Sannasa.

Rája Siṇha II.

A *talpata*, or ola *sannasa*, 10½ in. by 1¼. in. plain; somewhat worn, and held together in places by silver wire and stitching. Writing neat, small. Side A, four lines with ශ්‍රී in left margin: B, four lines. *Sannasa* dated "the 7th day of Wap in the Saka year 1566" (1644 A.D.).

The grantee belonged to the *Ran̆kaḍu* branch of the *Ábharaṇa paṭṭalé*, or "guild of goldsmiths," and received the lands in return for the presentation of a gold-hilted sword to the king.

The Maṇgalagama Naides hold a copy of a curious *vitti-patraya*, or "plaint," and the *síṭṭu*, or "order" of the Adigár, after inquiring into the case (translated below), which carry back the history of this branch of the family to the 15th or 16th century :—

Vitti-patraya.

The most fortunate and illustrious Bhuwanéka Báhu [? VI.], Rája of Kóṭṭé, the godlike king of the whole Island of Laṇká, came to know during his reign that a very skilled *Mul-áchāriyá* (goldsmith) had arrived from Dambadiwa in a vessel and landed at Mánaduwa. As a *Mul-áchāriyá* so eminent in his profession had come to the country of the Siṇhalese, His Majesty directed that respect should be paid to him, and that he should be brought [to the court] on an elephant. The king sent Waḍuwáwala Dewasiṇha Muláchári Naide mounted on an elephant to fetch the said *Mul-áchāriyá* who was at Mánaduwa, and to bring him seated upon the back of the elephant to the city of Kóṭṭé. When brought before the king the *Mul-áchāriyá* respectfully presented a telescope (*ira-saṅda-balana-kannáḍiya*) and an hour-glass (*pé-ṭeṭi-síttraya*).

His Majesty was well pleased and granted to him the village Maṇgalagama, situated in Kiṅdigoḍa Kóralé in Four Kóralés, for his maintenance (*baḍa-weḍilla*), and conferred on him the title *Mandalawalli Naide.* He continued to perform services to the [Kóṭṭé] king.

After his death during the reign of the godlike king, who in this world was equal to Śakra, and resided at the city *Ambulugala Nuwara* [? Vira Parákrama Báhu VIII.], His Majesty inquired whether there were any descendants of Mandalawalli Naide who came to the city of Kóṭṭé from Dambadiwa. Being informed that there were two orphan children, related as aunt and nephew, the king had both brought to Ambulugala Nuwara. The girl was taken into *Dugganna-wásala* (Palace), and the boy placed at *Maha-gabaḍáwa* (Royal Treasury) to be brought up.

After they were grown up, His Majesty ordered that they should marry each other, but the girl protested against marrying her nephew. This being reported to the king, His Majesty gave her the option of marrying her nephew or of being first tied to a *kambakanuwa* (whipping post) and receiving 500 strokes, and then having baskets filled with sand placed on her head and her body ripped open. Under this threat the girl was frightened into consenting to obey the order. The king, now satisfied, gave her two *samakkaṭṭu* cloths from the royal *gabaḍáwa* and carried out the marriage. The village Maṇgalagama was granted to the girl to be possessed by her in *mav-urumé*, and she was styled *Etana.*

Subsequently when the godlike king Rájasiṇha [I.] was reigning at Sítáwaka, he conferred the said title on a lad who was a grandson of the aforesaid Mandalawalli Naide, and he, too, ever performed services to His Majesty submissively.

The daughter of the above said Etana, called Punchihámi Náchchire, was married to Kolomba Naide, and possessed the village as her property, and her husband, the said Kolomba Naide, performed services to the godlike king Rájasiṇha [II.], the king of kings.

From Punchihámi Náchchire, her son Madduma Naide inherited [the village Mangalagama], and continued to possess it, performing services to the godlike great king Vimala Dharmma [Surya II.].

From Madduma Naide, his son Gallat Naide inherited and possessed it, performing services to the king Kuṇḍasála Narendra Siṇha, the peer of Śakra Deviyo in this world.

From Gallat Naide I. his son Madduma Naide obtained it after he had kissed my palm and told me to take without fear the five oaths that no evil may fall upon me.

Therefore, there is no other entitled to the village Maṇgalagama, either by male or female inheritance.

I beg that the officers of His Majesty's court, who are acquainted with the four forms of wrong (lust, anger, fear, and ignorance), and the Maha Nilame, may be graciously pleased to do me the favour of investigating this matter and administering justice: by which they will obtain merit.

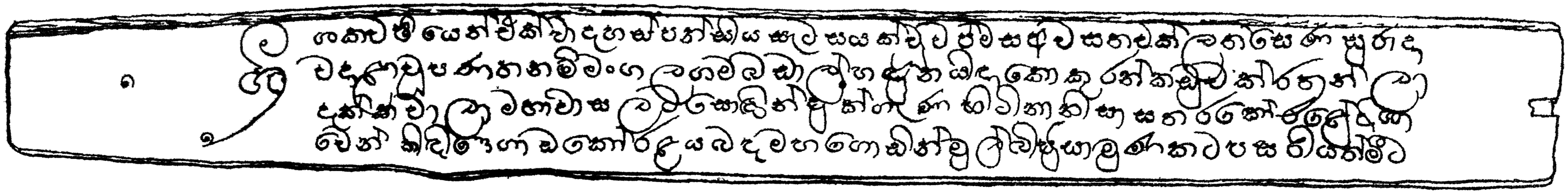
Síṭṭu.

Appeared before the Chief Priest at the great *Pallemahawásala* Nilawala Naide and his younger brother, on account of a *gam-vittiya* (land dispute), and made a complaint: thereupon the said dispute was inquired into from both sides and the following decree made :—

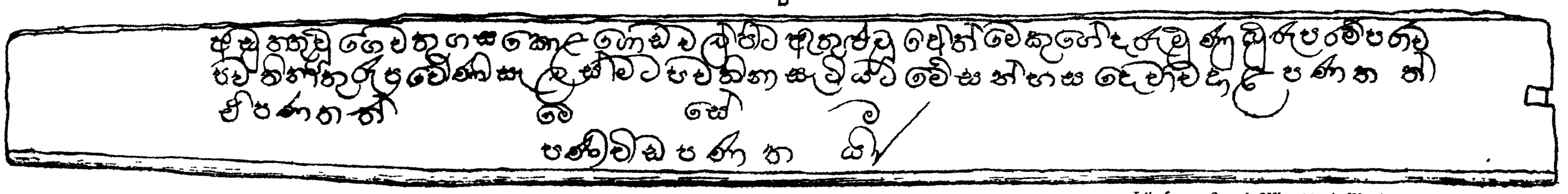
From and out of the two amunams of extent of the *parawẹni paṇguwa* possessed by their father, Gedaragáwa Bittarawi-péla, Hewanmaditta Biju-péla and Otatuwa-pahala Biju-péla, all the above five péḷas' sowing extent

MANGALAGAMA
SANNASA.

A



B



Lith. Surveyor Generals Office Colombo No. 98/03

are decreed to Nilawala Loku Naide. In confirmation this *sittu* is granted on this Monday, the third day of the Full Moon in the month of Poson, in the year called Subhanu Saka, 1685 [1763 A.D.].

Mangalagama village lies near the Colombo-Kandy road, 54th mile, in the Deyáladahamuna Pattuwa of the Kinigoda Kóralé.

Text.



A.

1. ශක වර්ෂයෙන් එක්වාදහස් පන්සිය සැටසයක්වූ වප්මස අවසතවක්ලත් සෙණසුරාදා[1]
2. වදාළාවූ පණතනම් මංගලගම බඩාල්හඳුනයිදා කොකුරන්කඩුවක් රත්‍රන්[2] ලා
3. දක්වාලා මහාවාසලට සොදින් දුක් ගැණ[3] හිටිනා නිසා සතර කෝරළේ දිශා
4. වෙන් කිඳිගොඩ කෝරළය බද මහගොඩින් මුල් බිජු සාමුණක වපසරියත් මීව

B

5. අඩුත්තුවූ ගෙවතු ගසකොළ ගොඩ වල්
6. පිට ඇතුළුවූ දේත් මෙකුන්ගේ දරු මුණුබුරු[4] පරම්පරාව
7. පවතිනාතුරු ප්‍රවෙණි සැලැස්මට පවතිනාහැටියට මේ සන්හස දෙවාවදාළ පණතත්
8. ඒ පණතත් මෙසේම පණිවිඩපණතයි.

Transcript.

ṢRÍ A.

1. Saka warshayen ekwádahas pansiya seṭasayakwú Wap masa awa satawak lat Seṇasurádá
2. wadaḷáwú paṇatınam *Maṇgalagama Baḍál Hadunayidá* kokuran kaḍuwak ratran lá
3. dakwálá Maha Wásalaṭa soñdin dukgęna hiṭiná nisá Satara Koraḷé Diṣá
4. wen Kiñdigoḍa Kóraḷaya bada Mahagoḍin mul biju sámuṇaka wapa sariyat míṭa

B.

5. aduttuwú gewatu gasa koḷa goḍa wal
6. piṭa ętuḷuwú dét mekungé daru muṇuburu paramparáwa
7. pawatiná turu praweṇı seḷasmaṭa pawatiná heṭiyaṭa mé sanhasa dewá wadáḷa paṇatat
8. é paṇatat meséma paṇiwiḍa paṇatayi.

Translation.

Hail! The order delivered on Saturday, the 7th day of the waning moon, in the month of Wap (Sept.–Oct.), in the year of Ṣaka 1566.

Whereas the goldsmith *Hadu Nayidá* of *Maṇgalagama*, having presented a [newly] gilt *koku*-sword of gold, hath performed faithful services to Mahá Vásala, six amunams' sowing extent of Mahagoḍa in Kiñdigoḍa Kóralé in the Disáwani of Four Kóralés, including houses and gardens, trees and plans, high lands and jungles appertaining thereto, have been granted [to him] to be held *as praveni* land, so long as his children, grandchildren, and their progeny survive.

The [original] order upon which this *sannasa* was granted, that order is thus proclaimed the [final] decree.

6.—Getaberiya Sannasa.

Kírtti Ṣrí Rája Siṇha.

Copper-plate, 14¾ in. by 2¼ in., smoothed and polished. An ornamental framing of silver, ¼ in. wide, with *bó*-leaf pattern. Letters small and cleanly cut. Side A, five lines: the plain margin (1⅜ in.) to left—separated from the writing by a quarter inch silver band of flower design—bears the ශ්‍රී between sun and moon (faces), encircled by 16 stars (?) round and triangular, and 14 lotus buds,—all inlaid in gold. Side B, 4 lines.

This fine *sannasa* is dated the "11th day of Binara, in the year Vikrama, Saka 1682" (1760 A.D.).

The village of the Gopála Moors, Geṭaberiya, is situated in the Tunpaláta Pattuwa of Paranakúru Kóralé, about 1½ mile from Moragammana, on the minor road from Gevilipiṭiya to Heṭṭimulla.

Their own explanation of their presence in Ceylon is as follows:—

Their ancestors migrated from Goa [*sic*] during the time of *Kóṭṭé Maha Wásala* [the Kóṭṭé kings]. A long time after they had settled in the low-country they were sent for by the king of Kandy, on account of their great reputation as able medical men, to attend the queen then suffering from supposed dropsy. The king, to test their knowledge of medicine, adopted the following device:—

The patient was placed in a room, so that the *vedarála* (native doctor) could not see her. He was not allowed to feel the queen's pulse. To deceive the *vedarála* one end of a string was tied to the door-bar (*agul kanuwa*) inside the room, and the other end was passed over to him. Having felt it he said: "This string has not been tied to anything animate." After this it was tied to a dog. The *vedarála* having again felt the string asserted that it had not been tied to a human being, but to some lower animal. The king, much pleased with his skill, then ordered that the end of the string should really be fastened to the queen. As soon as the *vedarála* had touched the string he said: "The patient is suffering from dropsy [*sic*]; she may be cured." On being asked by what remedy, he replied "By an emetic." Having obtained the permission of the king he administered a drug. When the medicine had acted freely, the *vedarála* traced the disorder to a hair which had been accidentally swallowed by the queen some time before, and had developed the symptoms. The king, overjoyed at the skill evinced by the *vedarála*, conferred on him the office of "*Bétgé Muhandiram*," with the title of "*Vaidhyatilaka Rájakaruná Gopála Mudaliyár*," and bestowed on him the following lands as *nindagam:* Gevilipiṭiya and Goḍigomuwa in Paranakúru Kóralé; Gahalaganboḍa and Bópiṭiṭenna in Dumbara; Inigala in Mátalé; Moladanḍa and Malagammana in Yaṭinuwara.

When these Moors were invited over from Goa by the king of Kóṭṭé, only two males came. Subsequently, being desirous of marrying, they were unable to obtain wives from Siṇhalese families of high birth, as they were Muslims. The king, anxious to retain the Moors, devised a plan to secure them wives. A number of young girls from 10 to 12 years of age were summoned to court to perform an *áveḍuma* ceremony. The Moormen acting on a hint abducted the two girls they fancied, and hid them in the Royal Palace. The parents, believing that their children were lost, made no search for them. The girls were converted to Islám, and were ultimately married to the Moors.

The Gopala Moors were induced to settle in Kandy. At a subsequent period they fell into disgrace under *Ḳuṇḍasále rája* [Narendra Siṇha, 1707 A.D.], who confiscated some of their *nindagam*, and banished them from Kandy.

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[1] සෙනසුරාදා. [2] රත්රන්. [3] ගෙණ. [4] මුනුබුරු.

They had permission to wear the national dress of the chiefs of their own country. In addition to a knowledge of medicine they possessed some veterinary skill and treated elephants and horses,[1] and were masters withal of the art of fence. Their forefathers, too, they say, were well acquainted with music, and sang in the king's "*Kolukárá-maduwa*, and played on the *Venáwa*" (the native violin). They held offices under Kandyan king's in Madigé of Mátalé, Minneriya, and Puttalam. They assert that there were 24 *vedaralas* at the royal palace under the management of the *Bétgé Muhandiram* When a chief of consequence fell sick, one of them was instantly despatched by the king to tend him.

The village of Geṭabériya was presented to one of their body in recognition of medical aid rendered to an old resident. The Gopála Moors of the Kégalla District have continued to live there ever since.

The Gopála Moors claim to belong to a race they call "*Mogal Palái*," doubtless Muhammedans of Northern India. They can read and write both Sinhalese and Tamil. Like other Moors they profess Islám. They have the titles "*Bétgé Udayáré*," "*Deṭ Nilamé*," &c., and Arabic names as Usman, &c.

The oldest representative of the body living is Segu Madar Udayár of Geṭabériya, who is about 70 years of age. He has well sustained the widespread reputation of the body as skilful physicians. People from distant places seek him for medical advice.

A characteristic of the Gopála Moors is their exclusiveness—contrasting sharply with the ubiquity of the ordinary Moors. They seem to live chiefly in Welabada of Udunuwara and Miriham-piṭiya of Kurunégala District, though scattered members of the clan are to be met with in Colombo and elsewhere.

There is corroborative evidence to prove the long-established residence of the Gopála Moors in the Kandyan Provinces, and the high rank attained by some of the body. Their faithful services have continued to receive just recognition even up to recent years.

Among the deponents examined by the Dutch in 1669, regarding the circumstances attending the infamous murder of his nephew, the younger Vijaya Pála, by Rajasinha II., the name of "Gopála Mudaliyár and Mohottála of the Moors" occurs immediately after that of "Galagama Adigár.[2]

A century and a half later Rajakaruṇá Gopála Mudiyanselágé Segu Muhammadu Udayáré was appointed a *Vedarála* under the English Government by an Act of Appointment dated March 20, 1828; and in 1853 Segu Madar Udayar was similarly appointed under Act dated 8th June, 1853. He resigned the appointment of Arachchi over Koṭagoḍa, Dumbuluwawa, Wadiyaṭenna in Paranakúru Kóralé, after a long period of service.

The tradition related by the present descendants of the particular "Gópala Mudaliyár," on whom this grant was bestowed, is to the effect that "the rebel of Moladanda" had literally prepared a hidden pitfall studded with sharp stakes to entrap the king, when His Majesty was partaking of his hospitality. The plot became known to the Moor Mudaliyár, who communicated it to the king. The traitor was incontinently "hoist with his own petard."

Text.

A.

1. ශ්‍රීලංකේශ්වරවූ උතුම් අපගේ දෙවිස්වාමිදුරුවාණන්වහන්සේගේ අසදෘශ[3] අතී ගම්භීරවූ ශ්‍රීමහාකරුණා දිවස්එළියේ මහිමතාවයෙන් වදාල[4]
2. වූ පණතනම්මොලදඬේ පෙරළියා[5] මහාවාසලට අපයෂ අපිරමානකම් සිතා පෙරළි කරන්ට ශදු[6] තැනේදී පල්කුඹුරේ රාජකරුණා වෙව
3. දයාතිලක ගෝපාලමුදලියා ඒවග ශපි[7] ශලකරවමින්[8] ඉතා පක්ෂපාතවූ හොඳහිතින් දුගහැණ[9] හිපිනානිසාසිදුරුවානා යවිනු
4. වර ගඟපලාතබද මොලදඬෙන් මෙම පෙරළියා[10] සන්නකවූ දුවකේ බිජු පස්පෑලද මීගස් අඟ බිජු පස්පෑලද පල්කඩ බිජු
5. අමුනද[11] අයඅඟබිජු අමුනද[11] ඇතුළුව මුල්බිජු හතරමුනු[11] දෙපෑලේ වපසරියත් මිට අසිතිවූ ගොඩමඩ ගෙවතු ග

B.

6. සකොල ඇතුළුවූ දේ ශ්‍රීලංකාද්වීපයෙහි රාජඟම්[12] පවතිනා තේකට[13] මෙම මුදලියාගේ දරුමුනුබුරු පරම්පරාව ද
7. බා[14] ප්‍රවේනි සැලැස්මට නිරවුල්ව භුක්තිවිඳිනා රඟට ශකවෂ එබාදහසසසිය[15] අසූ දෙකට පැමිණී
8. වික්‍රමනම්වූ මේ වෂියෙහි බිනරමස අව එකොළොස්වක්නම්[16] තිථියලත් ශිකුරාදු[17] මෙ
9. දවස මේ සන්හස දෙවාවදාල[18] පණතත් ඒපණතත් මෙසේම පණිවුඩ පනතසි[19]

Transcript.

A.

1. Śri Laṅkéswaravú utum apagé dewiswámiduruwáṇanwahanségé asadriśa atígambhíravú śrí mahakaruṇá diwas eliyé mahimatáwayen wadála
2. vú paṇatanam Moladaňḍé peraliyá Maháwásalaṭa apaksha apiramánakam sitá perali karaṇṭa śadu teṇédi Palkumburé Rájakaruṇá Vai
3. dyátilaka Gópála Mudaliyá éwaga śaṭi śalakarawamin itá pakshapátavu hoňdahitin duggeṇa hiṭina nisá Siduruwána Yatinu
4. wara Gaňgapalátabada Moladaňḍen mema peraliyá santakavú Dávaké biju paspélada Mígas—aňga biju pas pélada Palkada biju
5. amunada Aya—aňga biju amunada eṭuluva mulbiju hataramunu depélé wapasariyat míṭa ayitivú goḍa maḍa gewatu ga

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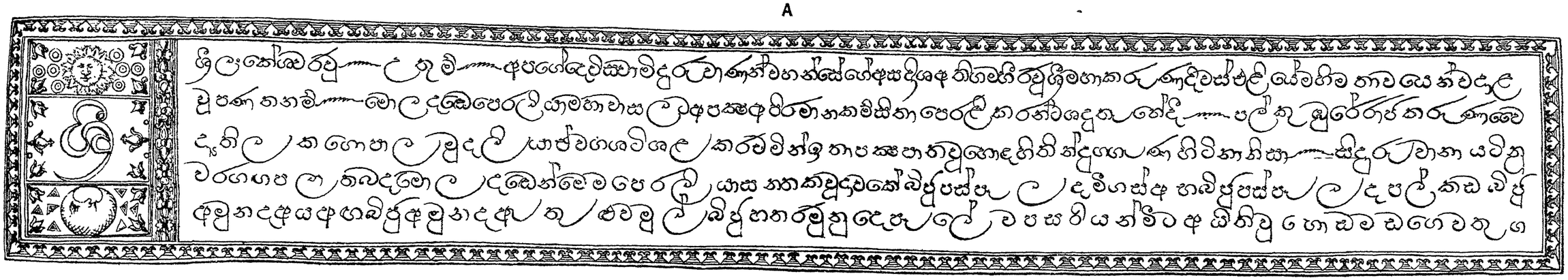
[1] The Geṭaberiya family are in possession of some implements of surgery made of iron, steel, and brass, for excising wounds, cauterisation, &c. They are covered with rust, and evidently old.

[2] Dutch Records, Miscellaneous, August 22, 1669:—"*Galegamme Adigaar van Matale, ende Gopala Modaliaar en Moetjaar der Moorsch onderdanden van den Coninck Ragia Singa Raja, synde hy Galegamme Adigaar out omtren veertig jaren, ende hy Gopala Modliar out omtrent seven entsestig jaren.*"

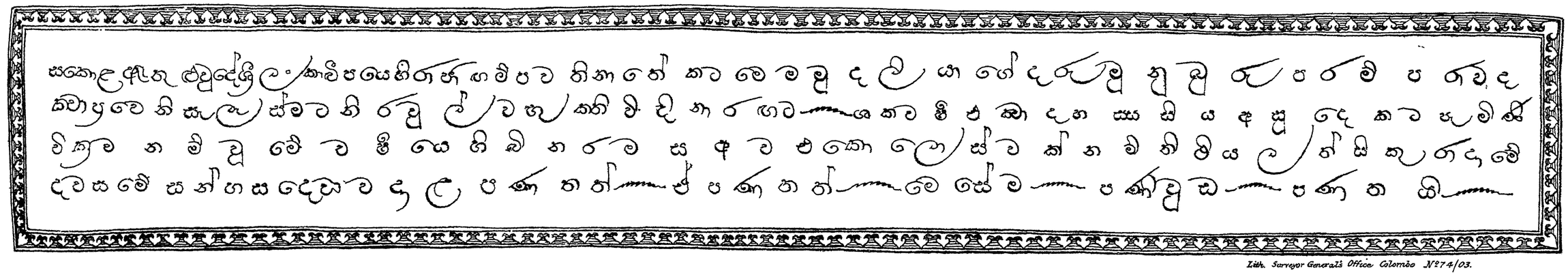
[3] අසදෘශ.
[4] වදාළා.
[5] පෙරළි.
[6] සැදු.
[7] සැපි.
[8] සැලකරවමින්.
[9] දුග්ගෙණ.
[10] පෙරළියා.
[11] අමුණ.
[12] රාජඅංගම්.
[13] තෙක්.
[14] ක්වා ප්‍රවේණි.
[15] එක්වාදහස්සසිය.
[16] එකොළොස්.
[17] සිකුරාදා.
[18] වදාළ
[19] පණතසි.

GETABERIYA SANNASA

A



B



Lith. Surveyor General's Office Colombo N°274/03.

B.

6. sa koḷa ętuḷuvu dé Śri Laṇkádwipayehi rajaṅgam pawatiná tékaṭa mema Mudaliyágé daru munuburu paramparáwa da
7. kwá paravéni seḷesmaṭa niravulva bhukti viňdiná raṅgaṭa Śaka warsha ekwádahassasiya asúdekaṭa pemiṇi
8. Vikrama namvú mé warshayehi Binara masa awa ekoloswak ṇam tithiyalat Śikurádá mé
9. dawasa mé sanhasa dewá wadála paṇatat é paṇatat meséma paṇiwuḍa paṇatayi.

Translation.

The order delivered by means of the glory shed by the very profound and incomparable divine knowledge and graciousness of our noble lord of lords, the chief of the illustrious Laṇká [Kírtti Śrí Rája Sinha].

Whereas Palkumburé *Rájakaruná Vaidyatilaka Gopala Mudaliyar* hath with faithfulness and goodwill performed services [to Maháwásala] by giving information when the rebel of Moladanḍa attempted to create a rebellion, with intent to do disloyal and hostile acts against the Maháwásala—five péḷas in sowing extent of Dáwaka, five péḷas in sowing extent of Míigas-aňga, one amuna in extent of Palkaḍa, and one amuna in extent of Aya-aňga, in all four amunas and two péḷas' sowing extent belonging to this traitor, and situate at Moladanḍa in Gaňgapaláta of Siduruwána Yaṭinuwara, together with high and low lands, houses and gardens, trees and plants appertaining thereto, were granted to be possessed as *pararenu* lands without dispute by this Mudaliyár's children, grandchildren, and their descendants, so long as there is royal power over the illustrious Island of Laṇká.

The order delivered when granting this *sannasa* on this Friday, the 11th day of the waning moon of the month of Binara, in the year, named Vikrama, of Saka 1682; that very order is thus proclaimed a [final] decree.

7.—Molligoda Sannasa.

Śrí Vikrama Râja Sinha.

Copper-plate, 19$\frac{1}{8}$ in. by 3$\frac{3}{4}$ in. by $\frac{1}{16}$ in., smoothed and polished. Neat scalloped border in silver running round the plate. Letters small, close, and engraved with great care; paragraphs marked by *kuṇḍali*. Side A, eleven lines with slight margins left and right; on extreme left in plain space (3$\frac{1}{4}$ in. wide) a large ornamented ශ්‍ර inlaid in gold, within an embossed square framing (2$\frac{11}{16}$ in.) triple fluted, also of gold: side B, eleven lines with similar margins. *Sannasa* granted "on Thursday, the 6th day of Wesak, in the year Bhawa, 1736 of the Saka era," equivalent to May, 1814 A.D.

This—perhaps the last *sannasa* obtained from a king of Kandy—yields to none in perfect workmanship and finish. It exhibits as fine a specimen of Siṇhalese copper engraving as is likely to be found throughout the Island.

The circumstances under which the grant was made are set forth in the *sannasa* itself.

Molligoḍa had succeeded Ehelapola as Second *(Uḍayampahé)* Adigár after Pilima Taláwe's death in 1812. He also held the office of *Mahá Disawa* of the Four Kóralés.

Upon the open disaffection of Ehelapola, then Chief Adigár, Molligoḍa appears to have carried out his instructions from Court to hunt the traitor down with a zest which savoured of personal animosity and selfish greed. He had his reward speedily—the First Adigárship, and more fortunate than his predecessors, Pilima Taláve and Ehelapola, probably escaped the fate of a tyrant's ephemeral favourites, by the fall of the Kandyan Kingdom itself.

Molligoḍa may be said to have lived down the Ehelapola episode, and by a course of zealous and consistent service to have justly won the confidence and respect of the English Government. In 1823 his appointment as Chief Adigár was confirmed by Lieut.-Governor Sir J. Campbell (Act dated November 27, 1823). Four years later a deserved tribute to the Molligoḍa family's "meritorious services to the State" was paid in the following grant, under the hand and seal of Sir Edward Barnes, dated January 20, 1827:—

Whereas Molligoda Rajecaruna Seneviratne Heratwahale Mudianse, First Adigar of the Kandyan Provinces and Disáwa of the Four Kóralés, has performed various meritorious services to the State, and has on all occasions, with the other members of his family, been conspicuous for his loyalty, attachment, and zeal towards the British Government, and considering it fitting to confer on him some especial mark of distinction and approbation, we do hereby present him with this Sannas to remain as a perpetual testimony and record of his eminent services and good conduct. And we do hereby certify that Molligoda Rajecaruna Seneviratne Heratwahale Mudianse is one of those chiefs alluded to in the twenty second clause of the Proclamation of the 21st November, 1818, whose lands, in consequence of their faithful adherence to Government, were declared exempt from taxation, and by these presents we do hereby confirm unto the said Molligoda Rajecaruna Seneviratne Heratwahala Mudianse possession of these lands his property, or, which may have become his by inheritance from Molligoda Rajekaruna Seneviratne Abeyakoon Heratwahale Mudianse, deceased, and which are hereinafter specified with all exemptions and privileges whatsoever conferred by the said twenty-second clause of the said Proclamation, save and except with respect to such of the lands therein particularized as may be lawfully vested in Molligoda Manike, daughter of the late First Adigar and niece to the grantee, and in so far as regards the rights of all other heirs which are reserved to be appropriated according to usage and custom for her or their maintenance and benefit.

The elder Molligoḍa had been succeeded in both offices by his brother, whose death occurred in 1845. The elder Adigár left a daughter, Tikiri Kumárihámi, and the younger a son, Kúruvé Lékama.

The valuable landed property of the Molligoḍa family has since passed into other hands.

[*Extract from Diary of Mr. R. W. Ievers dated August* 13, 1884.]

Unambuwe Raṭémahatmayá brought me the fine old *sannasa* of Molligoḍa Adikárama, which I wanted to compare with some spurious ones under consideration. He also showed me a handsome deed of gift of *nindagam* from Sir Edward Barnes, and his pedigree from Migasṭenné Adikárama.

[*Extract from Diary of Mr. F. H. Price dated June* 4, 1888.]

From Rambukkana to Molligoḍa below Kaḍugannáwa, 12 miles, to stay at Molligoḍa Walawwa, formerly the residence of the old family of Molligoḍa, two of whom were Adigárs under the Kandyan Government. The direct line is now extinct unfortunately, and the portion of the property has been bought by Kotawelle Kumarihámi (widow of Ilankoon Raṭémahatmayá of Seven Kóralés), who lives here.

Text.

ශ්‍රී

A.

1. ශ්‍රීමත් ශ්‍රීඝන[1] සකලශාසනාධාර ශ්‍රීරමණී[2]රඤ්ජමාන රූපීනභුජමන්දි[3]රොපශොභිත ශරදින්දු කුන්ද සුරසින්දු[4] ශංඛ[5]හිමතාරහාරානුසාර දසදිසි සතතවිත
2. තාමිර කීර්ත්‍යිශ්‍රීසාරවිරාජිත සමසත පරනු[6]පති මකුටමණී[7]භ්‍රමරනිකර පරිචුම්බිත චරණ සරසීරුහ[8]යුගලොපශොභිතවූ[9]තුම්[10]අපගෙ දෙව්සවාම්දුරු
3. වාණ[10]න්වහන්සෙ[11]ධරණීදර්ප්‍පණතල ප්‍රතිඵලිත සුන්දර පුරන්දරපුර ශ්‍රීෂඩ[12]මණ්ඩිත සර්ව්වඅරාඟ ශ්‍රීසමුද්ධි[13] සම්පනන ශෙන්ඛඩ[14]ශෛලාභිධාන ග්‍රීව
4. ඕන පුරප්‍රවරයෙහි[15]තාරකානිකර සංකීර්ණ[15]ශරදෙ[16]න්දුබිඹ සං[17]කාස මුක්තාලතිකා වලම්බිත ධා[18]වල්ලතපත්‍රාභිසර්ජ්ජිත නවරත්නාවින්‍යසත
5. සවණ්ණ වර සිංහාසනමස්තකප්‍රාපත තුය[19]ත්‍රිංශත්දිව්‍යපුරවරාධි[20]ස්වර අසුරවිජය ශක්‍රදෙ වෙන්දුලීලායෙන් ශසරාසි චන්දනකල්කාමෝද අ
6 ඡදිඝහජෙනුකූමහාලෙපනයකරවමින් යෙහෙන වැඩවැසවදුරණ සුභමඟල්‍ය ප්‍ර[21]සා වෙහිදි[22]ස්‍ර[23]ණිපති කුලාඹරෙදිත සහශ්‍ර[23]කිරණ සං[24]කාස නේ
7. ජාහිරාමවූ[25]තුම්[25]අපගේ දෙවිසවාම්දුරුවාණ[25]න්වහන්ශ්ගේ නිත්‍යසත්‍ය වාක් රුචිර සරසවතිරඤ්ජමාන සුගන්ධ කරණ්ඩකණ්ණ මනි[26]මුක්තාසුරක්තා
8 මෙහාජස[27]කාස ද්විව්‍යශ්‍රීමුඛවාක්‍යයෙන් දිවස්ලාවදුලාවූ පනි[28]වුඩපණ්තනම්[29]අසත් පුෂ් සවාම්ද්‍රෙහිවූ ඇහැලේපොල පෙරලියා[30] සබරගමු දි
9. ශාව මැද හිටගෙන එම දිශාවෙ අඤ්ඤන වඹුගණනෙ සිල්වාරන් දෙනකුත් එකතුකර ගෙන පෙරලි[31]යක් උපදවාපු නි[32]ශා ඒ කාරණාව උපසම්ණයකරණ
10. පිනිස[25]එවකට අතිවිසවාස[33] ජයවර්ධන සතරකෝරලේ මහදිශාව තිබෙන මොලලි ගොඩ අධිකාරමට සතරකෝරලෙ දිශාවත් සහ පල්ලේගම්පහේ අධිකාර
11. මුත් දෙවාවදුරමින් ඒ උපන් කාරණාව සන්හිදුවන හැටියට යඩ තම නියමවූ නි[34]ශා අති විසවාස[35] ජයවර්ධන සතරකෝරලේ මහාදිශාවේ හමුදුවත් සමග ගොසින් ඒ අවු

B.

12. ල සන්හිදුවා හිනුවක්කුපාඩන්කල පෙරලි[36]කාරයොත් අල්වා[37]ගෙන ඇවිත් දෙවනුව මුන පැපුවාම ඊට බොහොසේ කරුණාසනෙන්හ්ස[38]වී වදුරමින් මහත් උදුර තානන මානන[39] සහ ඇහැ
13. ලේපොල පෙරලියාට[40] තිබුනු ගංඛඩවැඩිලිපඟුවලින් අති විසවාස[41] ජයවර්ධන සතරකෝ රලේ මහාදිශාවෙ හඳපාන්දුනුකෝරලය බද මාවත පතතුවේ කොස්හිනනට ඇතුලත්[42] මිලවැසසව කුඹුර බිජුඅමු
14. නත් කම්මල්කුඹුර යේලමුනත් පිඹුරුවුල්ල බිජුඅමුනත් නොවපොලදෙනිය බිජුතුනු මුනත් පිටවෙල බිජුපස්පෑලත් මොරගහමුලදෙනිය දෙපෑලත් පලලහාදෙනිය බිජු දහතුලුලාහත් රනිල වියකුරු
15. මඩ බිජුඅමුනත් හිඳුදෙනිය දෙපෑලත් හැවනබිජු දෙපෑලත් වඩුගම උතුමුවබිජු දෙ ලොලලාහත් අඹන්පිටියේ නෑහිනිගල්ප බිජුඅමුනත් ඇලතුගල්ලේ පහලයතනල බිජු දෙපෑලත් කොටගම
16. මාරාදෙකුඹුර තුම්පෑලත් පානකාවෙගාදිදිගෙ කුඹුර දහතුලුලාහත් කඳුවහපතතුවේ ඉල් වාගෙන් අරබඩ බිජුතුම්පෑලත් මීට අඩුනතු ගොඩමඩ ගෙවතුගහකොල ඇතුළුව මෙකියාපු පඟුව
17. ද මෙම අධිකාරමගෙ වඟීගපර්ම්පරානුගතව ආ ප්‍රවේනි පඟුවලින් මාතලේ දිශාවෙ කොහොනසියපතතුවබද මීගස්තැනෙන් රන්තැවියාව බිජුපස්පෑලත් ඊටඅඩුනතු ගොඩමඩ ගෙවතුගහ
18. කොලත් ගල්බඩකෝරලයබද ගනනවගපතතුවෙ මොලලිගොඩ මහවෙල බිජුදෙලෙ හොමුනේ වපසරියත් අංගොඩ බිජුතුනුමුනත් කොටබෝගොඩ උරා[43]කොවේ බිජුපහ මුනත් අඟුන්මුලල දි
19. ඹුල වක ගැලමපල්කඩ අඹගැවෙ ජම්බෑයකුඹුර ලිදකුඹුර මෙම බිජුහතරමුනත් බෙරිගම්ම න පාඩාපොත බිජුතුනුමුනත් ඇතුළුව මෙම මුල්බිජු හතලිස්දැමුනු දහඅටලාහේ වපසරියත්
20. මීට අඩුනතු ගොඩමඩ ගෙවතු ගහකොල ඇතුළුව මෙම බඩවැඩිපඟු මොලලිගොඩ රාජ කරුණා සෙනෙව්රත්න අභයකෝන් හෙරත් වහලමුදියන්නෑ
21. හේගෙ දරුමුනුඹුරු වඟීගපරම්පරාව පවතිනතාක් නිරවුල්ව ප්‍රවේනිශ[44]ලසම්ව හුකති විදිනා රහට[25]ශක වෂී එකාදහස් සත්සිය තිස්හයට පැමිනි භව නම්වූ මෙම ව
22 ෂීයෙහි[25]වෙසක්මස අවශවවක් නම් තිථිය ලත් ගුරුදින මෙදවස මෙසන්හස දෙවාවදුල පනතත්[25]ඒ පනත[45]මෙසේම[25]පනිවුඩ[46]පණතයි.

Transcript.

Srí

A.

1. Śrímat śríghaṇa sakala śásanádhára śrí ramaní raṅjamána rúpínabhuja mandiróपasobhita śaradindu kunda surasindu saṅkha hima tára háránusára dasa disi satata vita
2. támita kírtti śrí sára virájita samasta paranrapati makuṭa mani bhramara nikara parichumbita charaṇa sarasíruha yugalópasobhitavú[25]utum[25]apage dewi swámiduru
3. wáṇanwahanse[25]dharaṇi darppana tala pratiphalita sundara purandara pura śrí shaṅḍamaṅḍita sarwa naṅgaráṅga śrí samurddhi sampanna Śenkhaṅḍa Śailábhidhána Śríwa
4. rdhana puraprawarayehi[25]táraká nikara śaṅkírṇṇa śaradendu bimba saṅkása muktá latikáwalambita dháwaládhapatrábhisarjjita nawaratna vinyasta

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1 ශ්‍රීඝන.
2 රමණී රඤ්ජමාන.
3 මන්දිරොපශොභිත.
4 සුරසින්ධු.
5 ශඛඛ.
6 පරනෘපති.
7 මණී.
8 සරසීරුහ.
9 ශෝ.
10 අපගේ දෙව්සවාම්දුරුවා, නන්වහන්සේ.
11 දර්ශණ.
12 ෂණ්ඩමණ්ඩිත.
13 සමෘද්ධි.
14 සෙඛඛණ්ඩ.
15 සඛකීර්ණ
16 ශරදින්දුබිම්බ.
17 සඛකාශ.
18 ධාවල්ලතපත්‍රා
19 ත්‍රයස්ත්‍රිංසත්.
20 ශ්‍රව.
21 ෂුභමඩගල්‍ය ප්‍රසන්න.
22 ස්‍රාණී
23 සහස්‍ර.
24 සඛ්‍යාශ.
25 නන්.
26 මණිමුක්ත.
27 සඛ්‍යාශ.
28 වදුලාවූ පණිවුඩ.
29 අසත්පුරුෂ.
30 ඉපරළියා.
31 කරගෙණ පෙරළියක්.
32 නිසා.
33 පිණිස එවකට අති විශවාස
34 නිසා.
35 විශවාස.
36 පෙරළි.
37 අල්වාගෙණ.
38 සනෙන්හ්ස.
39 තාන්නමාන්න.
40 පෙරළියාට.
41 විශවාස.
42 ඇතුළත්.
43 උරා.
44 සැලැස්මට.
45 වදුළ පණිතත්——ඒ පණිතත්.
46 පණිවුඩ.

A



B.

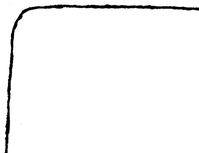


Photo Lith. Surveyor General's Office Colombo, No. 71/03.

5. swarṇṇa wara siṅhásana mastaka práptа trayatriṅsatdivyapura warádhiswara Asura Vijaya Ṣakradevéndra líláyen yasa rási chandana kalkámóñda a
6. shṭa diggajendra kumbhálepanaya karawamin yehen weḍa weṣa wadáraṇa subha maṅgalya prastháwehidí ... Gharṇipati kulámbarodita sahaṣrakiraṇa saṅkása té
7. jábhirámawú ...utum...apagé deviswámiduruwáṇan wahanségé...nitya satya wák ruchira saraswatí raṅjamána sugandha makarandákírṇṇa mani mukta suraktá
8. mbhója saṅkása divya ṣrí mukha wákyayen diwaslá wadáláwú panivuḷa paṇitanam...asatpursha swámi drohiwú Ehelépola peraliyá Sabaragamu Di
9. ṣáwa meḍa hitagena ema diṣawe ajñáná wambugaṇane silwáran denakut ekatukaragena peraliyak upadawápuniṣá é káraṇáwa upasamaṇaya karaṇa
10. pinisa...ewakṭa atiwiswása jayawarddhana Satara Kóralé Maha Diṣáwa tibena Molligoḍa Adhikáramaṭa Satara Kóralé Diṣáwat saha Pallégampahé Adhikára
11. mut dewá wadáramin é upan káraṇáwa saṅhiñduwana heṭiyaṭa yañda tama niyamawú niṣá atiwiswása jayawarddhana Satara Kórale Maha Diṣáwé hamudáwat samaga gosin é awu

B.

12. la sanhiñduwá hituwak kupáḍan kaḷa perali kárayot alwágena ċwit dewanuwa múna pépuwáma íṭa bohósé karuṇá santósawí wadáramin mahat udára tánna mánna saha Ehe
13. lépola peraliyáṭa tibuna gan baḍaweḍili paṅguwalin ati wiswása jayawarddhana Satara Kóralé Maha Diṣáwe Haṅḍapándunu Kóralaya bada Máwata Pattuwé Koshínnaṭa ċtulat Malaweṣsawa kumbura biju amu
14. nat Kammal kumbura yélamunat Pimburáwulla biju amunat Toṭapoladeniya biju tunumunat Piṭawela bijupaspélat Moragahamuladeniya depélat Pallehádeniya biju dahatullához Ranwalawiyakuru
15. maḍa biju amunat Hiddádeniya depélat Hewana biju dépélat Waḍugama unumuwa biju dololláhat, Ambanpiṭiyé Néhinigalpa bijuamunat Ḛunugallé Pahala Yattala biju dépélat Koṭagama
16. Márádekumbura tumpélat Pánakáwegárddige kumbura dahatullához Kañduwaha Pattuwé Ilwáné Arabbaḍa biju tumpélat míṭa aḍuttu goḍa maḍa gewatu gaha kola ċtulúwa mekiyápu paṅguwa
17. da mema Adhikáramage wargga paramparánugatawa á pravéni paṅguwalin Mátalé Diṣáwe Kohonasiya Pattuwabada Mígastennné Rantetiyáwa biju paspélat íta aḍuttu goḍa maḍa gewatu gaha
18. kolat Galboḍa Kóralaya bada Gannawaya Pattuwe Molligoḍa Mahawela biju dolohomuné wapasariyat Aṇgoḍa biju tunumunat Koṭabógoḍa Urákoṭe bijupahamunat Aṅgunmulla Di
19. mbulawaka Gelma Palkaḍa Ambageṭe Jambéyakumbura Liñdakumbura mema biju hataramunat Berigammana Páḍápota biju tunumunat ċtuluwa mema mul biju hatalis démunu daha aṭa láhé wapasariyat
20. míṭa aḍuttu goḍa maḍa gewatu gahakola ċtuḷuwa mema baḷa weḍi paṅgu Molligoḍa Rájakaruṇa Seneviratna Abayakón Herat Wahala Mudiyanne
21. hégé daru munumburu wargga paramparáwa pawatinaták niravulva pravéni Ṣalasmaṭa bhukti wiñdiná raṅgaṭa...Ṣaka warsha ekwá dahas satsiya tishayaṭa pemini Bhawa namwú mema wa...
22. rshayehi...Wesakmasa awa ṣaṭawaknam tithiya lat Gurudina medawas me sanhasa dewá wadála panatat ...E' panata...meséma...paniwuḍapaṇatayi.

Translation.

Our very illustrious, fortunate, noble, divine lord, the patron of all *Ṣásana*,[1] who is the abode of the goddess of prosperity and rejoiceth therein, who glitters in boundless glory which ever spreads in the ten directions like [the sheen of] pearl-strings, stars, snow, conch-shells the celestial river, jasmine flowers, and the autumnal moon shining in the very beauteous [arm-like] arched abode, and who is adorned with a pair of lotus-like feet which are passionately being kissed by the gems of [*i.e.*, resembling] swarms of bees in the head-dress of all foreign kings.

[His Majesty] residing in his capital Senkaḍagala-Siriwardhanapura (Kandy), which is filled with all the wealth and requisites of cities, and which flourishes with the prosperty of the fortunate city of Indra [as if] reflected on the mirror of the earth, is quietly seated with the mien of Ṣakra, chief of the gods, vanquisher of the Asuras, and king of the Trayas-triṅsat heavens, on the exalted lion throne of gold studded with the nine [kinds of] gems and decked with the white *chatra* from which strings of pearls depend, [thus] resembling the disk of the autumnal moon midst clusters of stars; and [His Majesty thus seated] is diffusing his great fame as though anointing with fragrant sandalwood paste (*chandanakalkámóda*) the foreheads of the elephant caryatides, that support the eight points of the heavens (*ashṭa-dig-gaya*).

On this very auspicious occasion our sacred noble lord, who shines with the glory of a sun that has risen in the sky of the Solar race, beholding with his divine eyes, delivered the [following] mandate by word of his holy mouth which is like unto a red lotus full-blown, and filled with fragrant nectar, and which is the abode of the goddess Saraswati, and ever favours the truth. Whereas the wicked traitor and rebel Ehelapola remaining in the heart of the Sabaragamuwa Disáwani, having collected [to his side] a number of foolish and vagabond men of the Disáwani, hath raised a rebellion, Molligoda Adigár, [our minister] at the time holding the office of Mahá Disáwa over the very loyal and victorious Four Kóralés, having been also appointed in addition to the Disáwaship of Four Kóralés Pallégampahé Adigár, was ordered to go and quell the rising. Thereupon he, together with the most trustworthy men of the Mahá Disawani of the ever victorious Four Kóralés, having marched [to Sabaragamuwa], quelled the rebellion, and taking the refractory rebels captive, returned and presented himself [before the king]. On account of this service His Majesty was well pleased, and rewarded him with munificent presents and high honours. And also from and out of the *baḍa-weḍili-paṅgu* of the villages held by the rebel Ehelapola, the paddy fields Malawessawakumbura of 1 amunam seed paddy in sowing extent; Kammalkumbura 1½ amunam in sowing extent; Pimburáwulla, 1 amunam; Toṭapola-deniya, 3 amunams; Piṭawela, 5 péḷas; Moragahamuladeniya, 2 péḷas; Pallehadeniya, 13 lahas; Ranwalawiyakurumaḍa, 1 amunam; Hiddadeniya. 2 péḷas; Héwana, 2 péḷas; Waḍugama-unumuwa, 12 lahas; [all these] situate at Koshínna, in the Máwatapattuwa of Haṅḍapándunu Kóralé in the Mahá Disáwa of the loyal ever victorious Four Kóralés; Néhinigalpa of 1 amunam sowing extent, situate at Ambanpiṭiya; Pahalayattala of 2 pelas at Ḛunugalla; Máradekumbura, 3 péḷas, at Koṭagama; Gárdigekumbura, 13 lahas, at Pánakáwa, and Arabbaḍa, 3 pelas at Ilwána in Kañduwaha Pattuwa, including all the high and low lands, houses, and gardens and trees and shrubs appertaining thereto. And from and out of the *Pravéni-paṅgu* of the ancestral lands of this Adigár (*i.e.*, Ehelapola), Rantetiyáwa, 5 péḷas of seed paddy sowing extent, situate at Mígastenna in Kohonasiya Pattuwa of the Disáwani of Mátalé, including the high and low lands, houses and gardens, and trees and shrubs appertaining thereto; Molligoḍa Mahawela, 12 amunams of seed paddy in sowing extent; Aṇgoḍa, 3 amunams; Koṭabógoḍa Urakoṭe, 5 amunams; Aṅgunmulla, Dimbula, Wakagelma, Palkaḍa, Ambageṭe, Jambeyakumbura, and Liñdakumbura amounting to 4 amunams in extent; Páḍápota, 3 amunams at Berigammana, situate in Gannawaya Pattuwa of Galboḍa Kóralé. Altogether making a total of 42 amunams and 18 lahas extent of land, the high and low lands, houses and gardens, trees and shrubs appertaining thereto, are all hereby granted to be possessed indisputably as *praveni* lands by the children and grandchildren [*i.e.*, descendants] of Molligoḍa Rájakaruṇa Seneviratna Abhayakón Herat Wahala Mudiyánse, so long as the family exists.

To this effect this *sannasa* was granted on this Thursday, the 6th day of the waning moon of the month of Wesak in the year of Saka 1736, called Bhawa. Thus is the [verbal] order proclaimed [a final decree].

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[1] There are three *ṣásana* (*Triviḍha-ṣasana*), viz., the *Pariyatti-ṣásana*, the *Paṭipatti-ṣásana*, and the *Paṭivédha-sásana*: the first the Buddhist scriptures (Tripiṭaka, &c.), the second the practice or the observance of the precepts of Buddha, the third the attainment of the different grades of sanctification, as the result of the observance of the two former *ṣásana*.

Tabulated List of Sannas of the Kegalla District.[1]

FOUR KÓRALÉS.

Village.	Pattuwa.	Kóralé.	Grantor.	Grantee.	Date.			Remarks.
					A. B.	A. S.	A. D.	
* Tiyambarahena ...	Kanduasa Paláta	Máya Dunné ...	Gaja Báhu Rája ...	Tiyambaráhéna Déválé ...	1088	—	545	*Vide ante*, p. 56. This *ola sannasa* is comparatively modern.
Árama ...	Tunpaláta ...	Paraṇakúruva ...	Walagam Báhu Maha Rája ...	Arama Viháré ...	—	999	1077	*Vide ante*, p. 51, Note 1. An *ola tudapota*, like the Tiyambaráhéna *sannasa*, of a very much later time than its professed date.
Ambuḷugala ...	Egoḍapota ...	Galboḍa ...	Śrí Naika Bhuvanéka Báhu ...	Hiṭi Baṇḍára ...	—	1254	1332	*Vide ante*, p. 42, Note 2. Ambulugala was not the seat of a principality till the fifteenth century: *Jayawarddhanapura* (Kóṭṭé) not built till close of the fourteenth century. Perhaps reproduced from memory of a genuine *sannasa*, the date (Saka, 1254) being inserted at random.
* Ganégoḍa[2] ...	Kandupiṭa ...	Beligal ...	Siri Sanga Bo Siri Sakalakalá Sahitya Paṇḍita Bhuvanéka Báhu	Madirappuli Árachchiyá ...	—	—	1397	Copper *sannasa*. Dated the 26th year of king's reign at *Jayawardhanapura*. *Vide ante*, p. 91.
Vékoladeniya[3] ...	Deyáladahamuna	Kinigoḍa ...	Royal command ...	Rajakaruna Nallaperumál Paṇḍita Áchāriyá	—	1331	1419	Copper *sannasa*. Granted as reward for building *Ambulugala-nuvara*.
* Beligala ...	Ótara ...	Beligal ...	Śrí Sangha Bo Śrí Prakrama Báhu	Bheligala Viháré ...	1958	—	1415	Copper *sannasa*. *Vide ante*, p. 28.
* Padidora ...	Egoḍapota ...	Galboḍa ...	Śrí Sanga Bo Śrí Bhuvanaika Báhu	Padídora Viháré ...	—	—	1511	Copper *sannasa*, 19 in. by 2¼ in. Dated 1818 years after the introduction of Buddhism into Ceylon, which brings it to (1818–307) A.D. 1511, or 23 years prior to the date usually assumed for Bhuvanaika Bahu VII.'s accession.
* Demaṭapiṭiya ...	Deyáladahamuna	Kinigoḍa ...	Royal command ...	Amarasinha Mudaliyá ...	—	1561	1639	Ola *sannasa*, 14⅛ in. by 1 in. Granted for valour at the assault on the Portuguese fort at Ganéṭenna.
* Pallémákaḍawara ...	Ganné ...	Galboḍa ...	do. ...	Udugamèllé Ekaneka Árachchiya, Lamá Appuwa. and Nayidappuwa	—	1566	1644	Ola *sannasa*. Granted for loyal services as elephant-keepers in "Kúruva of Páṭakaṭṭuwa."
* Maṇgalagama ...	Deyáladahamuna	Kinigoḍa ...	do ...	Baḷál Handu Nayidá ...	—	1566	1644	Ola *sannasa*. *Vide ante*, p. 98.
* Maṇgalagama ...	do. ...	do. ...	do. ...	Son of Lettan Áchāriyá of Kalubówila (Salpiṭi Kóralé)	—	1580	1658	Ola *sannasa*, 9⅝ in. by 1 in. Appointment as *Kottalbadda Vidána* of the Four and Three Kóralés, for meritorious services to Mahá Wásala.
* Maṇgalagama ...	do. ...	do. ...	do. ...	Biyagama Wijayawarddana Áchāriyá	—	1630	1708	Ola *sannasa*.
* Maṇgalagama ...	do. ...	do. ...	do. ...	Biyagama Maṇḍalawalli Áchāriyá	—	1639	1717	Ola *sannasa*. Appointment as *Kottalbadda Vidána* of Mát K, for mounting a gun stock with gold.
Lewké ...	—	Beligal ...	do.	Lewuké Wijayasundara Rájakaruṇáyaka Hérat Mudiyanṇche	—	1665	1743	Copper *sannasa* "about 15 in. long and 4 in. broad, and remarkable for beauty of workmanship," as well as its "engravings"—lion and leopard, besides sun and moon: round the plate an ornamental silver border. A summarized translation was published by Mr. L. F. Lee in Journal R. A. S. (C. B.), 1870, pp. 8–10, with a short introduction and a plate of the emblems. This *sannasa* is now unfortunately lost.

* Dambulla	Walgam	Kinigoḍa	Royal command	Dambulla Viháré	—	1668	1746	Ola *sannasa*. *Vide ante*, p. 59. The portion bearing the date has wasted, and 668 only can be read.
Lenagala	Kíráveḷi	Beligal	Kírtti Śrí Rája Siṅha	Lenagala Viháré	2297	—	1754	Original lost. Copy obtained from Temple Lands Commissioner's file in Kandy.
* Heṭṭimulla	Máwata	Sandapándunu	Royal command	Dedigama Rájakaruṇa Wanisékara Mudaliyár	—	1679	1757	Ola *sannasa*. Granted for meritorious services to Maha Wásala.
Vekoladeniya	Deyáladahamuna	Kinigoḍa	do.	Rájakaruṇa Wijayanáráyana Tilakaratna Áchárijyá	—	1679	1757	Ola *sannasa*. Granted for presenting a gold-mounted sword, and services to Maha Wásala.
* Geṭabériyá	Tunpaláta	Paraṇakúru	do.	Rájakaruṇa Vaiddiyatilaka Gópála Mudaliyár	—	1682	1760	Copper *sannasa*. *Vide ante*, p. 99.
* Duldeṇiya	do	do.	do.	DumbaraRájakaruṇaSenaviratna Abhayakon Mudaliyár	—	1683	1761	Copper *sannasa*. Granted for valour in a battle at Gurubewala with the *Landési* (Dutch).
Waduwáwala	do.	do.	do.	Wijayawarddhana Dewasiṅha Mulácháriyá	—	1685	1763	Copper *sannasa*. Granted for meritorious services and to replace a previous grant.
* Maṇgalagama	Deyáladahamuna	Kinigoḍa	do.	Biyagama Wijayawardena Dénanáráyana Áchárijyá	—	1703	1781	Copper *sannasa*. Granted for meritorious services.
* Wandurádèṇiya	Kandupiṭa	Beligal	Śrí Rájádhi Rája Siṅha	Wandurádeṇiya Viháré	—	1708	1786	Copper *sannasa*. *Vide ante*, p. 35.
* Danagirigala	Egoḍapota	Galboḍa	do.	Danagirigala Viháré	—	1709	1787	Copper *sannasa*, $18\frac{3}{4}$ in. by $2\frac{3}{4}$ in. Has on obverse fine sun, moon, and ශ්‍ර in gold. *Vide ante*, p. 43.
* Molligoḍa	Ganné	do.	Royal command	Molligoḍa Rájakaruṇa Seneviratna Abhayakon Hérat Vahala Mudiyanṇehé	—	1736	1814	Copper *sannasa*. *Vide ante*, p. 101.

THREE KÓRALÉS.

* Meḍagoḍa	—	Dehigampal	Royal command	Meḍagoḍa Pattini Déválé	—	1499	1577–8	Copper *sannasa*. *Vide ante*, p. 97.
* Telkumuduwala	—	do.	do.	Pannala Dinálaṇkára Mudaliyá	—	1605	1683	Copper *sannasa*, 13 in. by $2\frac{3}{16}$ in. Granted for submissive services to Maha Wásala
* Doronawa	—	do.	do.	Kandupiṭa Mayilamperumá Árachchiyá	—	1680	1758	Copper *sannasa*.[4]
* Mániyangama	—	Panáwal	Kírtti Śrí Rája Siṅha	Mániyangana Viháré	2333	1713	1790–1	Ola *sannasa*, $13\frac{1}{4}$ in. by $1\frac{1}{2}$ in. *Vide ante*, p. 64.
* Mániyangama	—	do.	Royal command	do.	2336	1716	1793–4	Ola *sannasa*, $11\frac{3}{4}$ in. by $1\frac{1}{4}$ in.
* Karawudeniya[5]	—	Dehigampal	do.	Jayasinha Mudaliyár	—	1718	1796	Copper *sannasa*, 9 in. by $1\frac{3}{4}$ in. Granted for submissive services.

PÁTA BULATGAMA.

* Raṇgalla[6]	—	Uḍuwé Paláta	Royal command	Dasanáyaka Árachchiyá	—	1702	1780	Copper *sannasa*, $15\frac{1}{8}$ in. by $2\frac{3}{8}$ in., plain border and ශ්‍ර on obverse. Rightly held spurious in D C, Kégalla, 5,253.

[1] Where marked with asterisks (*) original *sannas* have been examined: of the rest only copies could be obtained. The list is probably not absolutely complete.
[2] The village mentioned in the *sannasa* is "Valatura," not improbably the modern Aláwatura.
[3] In the *sannasa* spelt "Vijakoladeniya."
[4] A line has been subsequently inserted at foot of obverse side.
[5] Impounded at the Colombo Kachchéri.
[6] Impounded at the Kégalla Kachchéri.

TREASURE AND BOUNDARY MARKS.

(I.)—*TREASURE SIGNS.*

The practice of burying in former times money, jewellery, and other articles of intrinsic value, especially during periods of disquiet, is an established fact. The "finds" made from time to time throughout the world—however insignificant—tend to keep alive the rooted idea (not confined to one race or clime), that vast treasures stowed away in bygone days beneath the surface still await discovery.

This cosmopolitan belief is most strongly developed in the East, where traditions of the fabulous "wealth of Ind" live long, and take deep root in the fertile soil of Oriental imagination.

So it is in Ceylon. To the ordinary native mind, all figures and emblems, and even inscriptions in an unfamiliar character graven, whether above the long deserted cave, upon open rock, or shaped slab, convey but one meaning—the existence of buried treasure. *Omne ignotum pro magnifico.*

The "*Vadula pot*"[1] are the outcome of this craze. Their reference to definite localities, where treasure is to be found, are veiled in language susceptible of more than one signification, and further mystified by a gloss of ambiguous directions and wearisome *mantras* requisite for successful quest.

The following extracts (with the incantations eliminated) from one of these "Treasure Books" relate to the Four Kóralés :—

Beligal Kóralé.

Dedigama (Kírawèli Pattuwa East).—On the east of the inner bank of the *oya* or stream [which runs] to the south of Dèligama, there is a rock called Maha-ala-tala gala engraved with the figure of a mungoose. Break away the rock within the marked circle, 12 ft. in circumference, north of the figure.

Dedigama.—At the front of the rock called Egalla, which is to the east of Dèligama, there is a cave. Raise the *atala gala* (? stone-slab) at its entrance, and take [the treasure].

Galboda Kóralé.

Udattawa. (Tanippéru Pattuwa).—Between Soradora and Udattawa, there is a stone-pillar: facing it is a figure of a hen. Under that pillar there is [treasure].

Udattawa.—To the east (*pèduma*) of the north-east (*isána*) of the stone-pillar fixed at Udattawa, on which the figure of a *kindura* is engraved, and below the ground at a depth of a man, there is a triangular slab of stone. A fathom and an arm's length below this there is a gold vessel filled with gems and hundreds of *anádi* (? coins).

Asmadala (Egodapota Pattuwa).—On the rock of Asmadala, which is to the south-east of the eastern quarter of Kelani, there is a figure of a horse cut [facing] east. On the north of this figure, within a circle of 9 ft. from the tail, there are [precious] stones [embedded in the rock]. Break them off and take.

Dehigampal Kóralé.

In this connection one more place calls for mention.

Indurána.—On the summit of one of the low hills within the limits of Indurána village, now forming part of "Stainsford Estate," is a natural cavern, open at both ends, beneath two meeting boulders. The face of the rock inside the cave on the left is deeply scored for a length and breadth of several feet with five or six rows of vertical strokes, deliberately incised, and in places crossed by others cut diagonally. The whole gives the impression of a stone "tally." A few modern Sinhalese letters (among which the word සිවුස "treasure" can be read) are interspersed.[2]

(II.)—*BOUNDARY MARKS.*

Boundary marks abound in every part of the District. Hardly a village but can point to one or two within its confines. A full record of these marks would not be without its value, in throwing side-lights on old grants, local customs, and possibly Ceylon history itself.

Sannas delight in fixing boundaries by such artificial landmarks :—"On the east from this side of the Maha-oya at Hitigala on which are cut sun and moon,"[3]—"on the west by the rock cut to the shape of a stone mortar (*gal-vangediya,*")[4]—"on the east from Iddamalgala to the rock on which the *kinara* is carved,"[5]—"from Galedandawala to the rock bearing a cobra's hood,"[6]—and the like.

The variety of these innumerable boundary signs may be illustrated by a few random instances :—

Beligal Kóralé.

Niyadandupola (Kírawèli Pattuwa West).—On a small rock by the side of the minor road from Ambépussa to Ruwanwella—sun and moon, and the words මිදඬුපළ සීමාව, "the boundary of Midañdu-palè."

Ballápána (Kandupiṭa Pattuwa).—On a low rock bordering the Colombo to Kandy main road—a dog (*ballá*) with a (?) lamp (*pána*) in its mouth. This is the popular origin of the village name.

Kinigoda Kóralé.

Kalugalla (Deyáladahamuna Pattuwa).—On a reach of slab rock, a distinctly cut *rèna,* or "line." Half a mile off on another rock, a few letters, very worn, of the early centuries, A.D.

Galboda Kóralé.

Néhinda (Tanipperu Pattuwa).—In the bed of the Maha-oya—a rock with a sun emblem cut on it. A hundred yards down stream near the left bank is a curious stone loop (perhaps for tethering elephants when being bathed), and near, in letters of the fourteenth or fifteenth century—

සිරි සඛම්ම ච
ර වකකුවතිති ගො
තම පතුර

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[1] These small ola MSS. are extremely difficult to secure. The owners rarely admit possession, even when pressed, and are very loth to let the books out of their sight.

[2] A photograph was taken.

[3] Padídora Viháré *sannasa.*

[4] Lenagala Viháré *sannasa.*

[5] Wandurádeniya Viháré *sannasa,*

[6] *Id.*

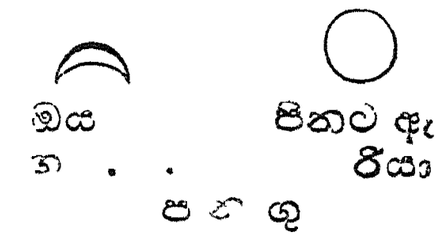
Kappágoḍa (Egoḍapota Pattuwa).—On a small rock in mid stream of the Mahá-oya, opposite the turn to Kappágoḍa on the Máwatagoḍa road,—fish and a sun.

Hináṭipone (Ġanné Pattuwa).—At Padadenikanda, a mile from Aḷutnuwara Déwále—four letters, ඔඹ සිඟ.

Kahawandala (Ganné Pattuwa).—On a rock, ශ්‍ large.

PARANAKURU KORALE.

Ṣelawa (Tunpaláta Pattuwa).—On the bank of the Kuda-oya, a small stone slab with sun and reversed moon, and fourteen letters.



Hábopiṭiya (Kanduaha Pattuwa).—On a rock bordering Wattawala in Gurugoḍa-oya A *waṭahapoṭa* (priest's fan) and two ancient letters.

Nikapiṭiya.—On slab rock behind the Ganégala Viháré. A sword (?) and two or three letters.

PÁTA BULATGAMA.

[*Extract from Diary of Mr. F. H. Price dated August* 25, 1887.]

Dedugala.—He [Dédugala Registrar] showed me an impression on the rock, which according to his account is the boundary between the village of Dédugala and Uḍawa. This impression is supposed to be the footprint of Dewadatha, the "Enemy of Buddha," and from him the village takes its name, *Dewadatha-gala*, being corrupted into *Dedugala*. The print is like that of a fabulously large bird, and is much worn by the action of water.

APPENDIX I.

CONSTITUTION OF THE KANDYAN KINGDOM.[1]

THE COURT.

THE power of the King is supreme and absolute. The ministers advise, but cannot control his will. The King makes peace and war, enacts ordinances, and has the sole power of life and death. He sometimes exercises judicial authority in civil and criminal cases, either in original jurisdiction or in appeal. The acts of his government are presumed to be guided by the institutions and customs of his kingdom. Before innovations of importance are carried into effect, it is customary to consult the principal chiefs [*Mahavásala pradhána radalavaru*] and frequently the principal priests [*Náyaka-unnánsélá*], and when other matters of public moment are in agitation the same persons are usually called to councils.

The authority of the King is exercised through many offices of State. The principal officers employed in the administration of public affairs are the three Adikárams [*Adikáram-mahatvaru*], commonly called Adigárs; the Disáwas [*Disá-mahatvaru*], or governors of Provinces, chiefly situated below the mountains; the Raṭémahatmayás [*Raṭémahatvaru*], or governors of smaller districts, above the mountains; the Lékams [*Lékam-mahatvaru*], or chiefs of departments within the mountains. The officers attached to the King's household [*Mahavásala Radalavaru*], the chiefs of departments employed in his personal service, and the principals of temples attend also on many public occasions, and in some instances take rank above a part of those just mentioned, but for the sake of distinction will be separately described after them.

The officers are either chiefs of Provinces or villages possessing jurisdiction in their certain local limits, or chiefs of departments possessing jurisdiction over persons dispersed in different districts or villages. They possess universal authority, both executive and judicial, within their respective jurisdictions. Two or more offices are sometimes conferred upon the same chief. They receive no stipends, but are entitled to sundry emoluments from the persons under them; and, in consideration thereof, pay certain fixed annual tributes into the Royal Treasury [*Maha-aramudal gabaḍáwa*].

ADIGÁRS.

The highest officers of State are the two Adigárs called *Pallégampahé* and *Uḍagampahé*. They possess equal powers and privileges within their respective jurisdictions, but Pallégampaha Adigár has the precedence.

By inferior chiefs and people they are distinguished by the more honourable appellation of *Maha Nilamé*, or "great officer."

The Adigárs also possess a general jurisdiction over the whole of the Kandyan Provinces, according to the following partition :—

A part of the Western, Northern, Eastern, and part of the Southern Provinces are subject to the authority of the First Adigár, consisting of the Seven Kóralés [*Sat Kóralé*], Uva, Mátalé, Walapané, Wellassa, Binṭenna, Nuwarakaláwiya, Tamankaḍuwa, Hárispattuwa, Dumbara, and Héwáhéṭa.

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[1] Reprinted in part from "A Sketch of the Constitution of the Kandyan Kingdom. By the late Sir John D'Oyly. Communicated by Sir A. Johnston," printed in Transactions R. A. S., Vol. III., Part II., Art. X., 1833. Some liberty has been taken with the original text, in condensing, arranging more systematically, correcting orthographical errors, and supplying a few omissions. All additions are placed between brackets. For information regarding the "Administration of Justice. Institutions, and Customs," the full article should be consulted. The whole Paper might well be reprinted, the portions omitted in the Transactions being added from collated MS. copies.—B.

The greater part of the Western and Southern Provinces are under the authority of the Second Adigár, consisting of Four Kóralés [*Satara Kóralé*], Three Kóralés [*Kóralé Tuna*], Sabaragamuwa Kóralé, Udapaláta, Udunuwara, Yatinuwara, Tumpané, Kotmalé, and Bulatgama.

This jurisdiction, however, is of a very limited nature.

When in any civil or criminal cases which is difficult of decision, the chief of a Province or department makes reference for advice, or, when the parties themselves complain, the Adigár within whose jurisdiction the case arises, hears, and decides, or refers to higher authority.

The fee of two *ridi* paid upon discharge by prisoners confined in the *Maha Hiragé* is the right of the Adigár within whose jurisdiction the prisoner is an inhabitant.

The written oaths for swearing by oil [*telen gomen diviríma*] are granted exclusively by the Adigár within whose jurisdiction the case arises, in the districts situated within the mountains.

In the King's presence, and on all other public occasions, the two Adigárs have the precedence. The Adigárs, whenever they move abroad, are preceded by persons cracking whips [*kasa-pupurannó*]. No person can remain in the verandahs of houses, and all must give way as they pass. No person of whatever rank, below the Royal Family, can sit when the Adigárs are standing. No person can ride on an elephant, horse, or in a palanquin whilst the Adigárs are on foot. If a Disáwa visit the Adigár in his Disáwani, he must cease beating tom-toms [*daṇḍul tammeṭṭan gehíma*] within sight of his residence. If the Adigár pass through the Disáwani of another officer he precedes, and the Disáwa follows two or three miles behind with tom-toms. The Adigárs cannot use tom-toms in Kandy, or in any other Province, than their respective Disawanies. Without special leave they cannot ride in palanquins, on an elephant or horse, within the river, nor anywhere in attendance on the King. When the Adigárs are at the palace, all public communications to the King are usually made through them. The King's orders for performing public works at the palace in Kandy or in the country are usually conveyed to the proper chiefs and authorities through the Adigárs. The King's general orders to the public are communicated to the inhabitants of Kandy, and to the headmen of the Provinces residing in Kandy by the Adigárs.

The King's orders are conveyed to the chief residents in the Provinces by olas, written to them in the name of the First Adigár, if he be in Kandy; in his absence by the Second Adigár; and, in the absence of both, by the chief next in rank. The Adigárs are particularly charged with conducting the public festivals, the repair of temples, the catching of elephants in Kandy, and personally superintending these and other public works.

They have charge also of the repair of the streets and of every work contributing to the beauty and cleanliness of the town. In superintending the performance of any of these works in Kandy they have power to imprison and punish any headmen of the Provinces for neglect or disobedience, except persons belonging to the King's household or court, and those only upon representation to the King.

When cases of importance are heard by the King himself or by the great court, the Adigárs are present. The Adigárs hold the first seats in the great Court of Justice called *Maha Maḍuwa*, take the leading part in the proceedings, are the principal reporters to the King, and give the *síṭṭu* or ola of decision. All sentences of corporal punishment by the King's orders are executed in their presence.

In suits of lands [*gan-haba*] the Adigárs have power to sequester lands and crops. The Adigárs have the exclusive power of causing punishment to be inflicted with the cane. They have the exclusive power of granting the written decrees called *síṭṭu*, in all cases which arise in the districts situated within the mountains.

The Adigárs are usually in attendance on the King at the appointment of all other chiefs, as well as of Chief Priests upon grants of lands [*sannas*], or rewards for services [*tánnamánna*]. Grants of lands by the King's orders are signed by the Adigárs.

Sannas, or royal grants, are delivered to superior favourite chiefs by the King himself; to all other persons by the Adigárs in the King's presence.[1]

The ceremonies of conferring titles by tying a metal plate on the forehead [*paṭa-beṇdíma*] is performed according to the same rule.

A cane, curved at the top, is the Adigárs' peculiar staff of office, and is delivered into their hands upon their appointment. It was formerly a painted cane with silver head and ferrule, but a cane entirely cased in silver [*ridi-véveḷa*] was adopted by the last King.

The Katubulle [*Katukurullé*] people annually deliver certain rice duties into the Royal Store called *Maha Gabaḍáwa*.

The Adigárs pay annually into the Royal Treasury a sum of 500 *ridi* each, being their tribute called *ḍekun*, in consideration of the privileges and emoluments above-mentioned.

When an Adigár is absent from Kandy his ministerial duties devolve upon the other.

For the better support of their dignity, a Disáwani is usually conferred upon each Adigár, and sometimes other offices; in which case, besides the foregoing, they perform all the duties and enjoy all the honours, privileges, and emoluments of a Disáwa, or such other offices.

Divisions of the Kandyan Kingdom.

The Kandyan kingdom consisted of twenty-one grand divisions, of which the twelve principal are called *Disáwanies* and the majority of the rest *Raṭaval*, and they may properly be denominated "districts."

The *Disáwanies* were each placed under the orders of a chief or governor called *Disáwa*. They are:—The Four Kóralés, the Seven Kóralés, Uva, Sabaragamuwa, the Three Kóralés, Walapané, Udapaláta, Nuwarakaláwiya, Bintenna, and Tamankaḍuwa.

The other nine districts were respectively under the authority of chiefs, who, except the last two, were distinguished by the name of *Raṭémahatmayá*. They are:—Udunuwara, Yatinuwara, Tumpané, Harispattuwa, Dumbara, Héwáheṭa, Kotmalé, Uda Bulatgama, and Páta Bulatgama.

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[1] See *ante*, p. 91.—B.

FOUR KORALES.

The division or *Disáwani* called the Four Kóralés extends westward from the mountains, which limit the high country of Ceylon to the frontier of the maritime provinces. Its mean extent from east to west may be estimated at about 26 English miles, from north to south about 14 English miles.

It is bounded on the east by a range of mountains which separate it from Tumpané, Yatinuwara, [Udunuwara], and Udapaláta, of which the principal points extend south, from Alagala-kanda or Balana-kanda, Máragaha-ela, Kadugannáwa, Nikahetiya or Alpiti-kanda, and Ambuluwa-kanda. On the south-east and south it is separated from Dolosbágé by a branch of the same range, in which the principal hills are Nehelma-kanda, Rahala-gala, and Muruté-kanda. On the south from Páta Bulatgama and the Three Kóralés by a less mountainous limit, in which the principal points are Alkedinagala, Kahapitikelé-hínna, Etgála-owita, Dunumadalágaha-gáwa-hinna, the gravet [*kadawata*] of Kotikakumbura, on the great road to Colombo, Ilukmodara, and Galapitimada. On the west from the Siyané Kóralé and Hápitigam Kóralé by a line, in which the principal points are Tittawelmankada, the gravet [*kadawata*] of Dummaladeniya, the gravet [*kadawata*] of Wahawi-ówita, and Algam-kanda. On the north from the Seven Kóralés by the mountains Parapé-kanda, Galadenikada-kanda, Tiruwánagala, and the river Maha-oya, which falls into the sea at the ferry of Kammel several miles north of Negombo. The Four Kóralés, from which the Disáwani derives its name, and the smaller districts (*Pattu* and *Palátaval*) into which each Kóralé is divided, are as follows :—

1.—Galboda Kóralé contains five Pattu : Galboda, Meda, Ganné, Egodapota, Tanippéru.
2.—Paranakúru Koralé : Mahapaláta, Ganhatapaláta, Kumbalgampaláta.
3.—Hañdapandunu Kóralé—a part of Paranakúruwa : consists of Kanduaha and Máwata Pattu.
4.—Kindigoda Kóralé : Medamediliya, Walgam, and Deyáladahamuna Pattu.
5.—Beligal Kóralé : Kíraweli, Kandupita, Otara, and Gandolaha Pattu.

Inhabitants : Minor Headmen, and Services.

The following are the several classes of inhabitants, the headmen appointed over them, and the service and duty to which they are liable :—[1]

1.—Atapattu-wasama.

The *Atapattu* people hold the first rank. They are subject to the orders of five headmen, who cause all duties to be performed by them, viz., one *Atapattu Lékama* over the whole, and four *Árachchies*, [*Árachchilá*] one in each Kóralé.

The Árachchies are called also *Peramune-rála*, because they go in front, immediately attending the great banner of the Disáwani. The Atapattu people perform *mura* [*rájakáriya*], *i.e.*, attend on duty at the house of the Disáwa in rotation, according to the three following divisions :—(i.) those of Galboda Kóralé and Kindigoda Kóralé together; (ii.) those of Paranakúru kóralé ; (iii.) those of Beligal Kóralé. The term of duty is thirty days each time. Thus every person is liable to one month of service with two of rest, or serves four months and rests eight months within the year.

The number of Atapattu people who actually come on duty varies, according to the exigency of the service and the numbers liable : it is usually from about twenty to fifty.

The rest pay a fixed fine or money commutation called *mura ridi*, being two *ridi* each person for the fixed term of thirty days. Of these defaulters ten persons (or rather the commutation paid by them) are given up to the Atapattu Lékama and five to the Árachchies, the rest is the perquisite of the Disáwa. But certain persons, who are opulent in each Kóralé, are accustomed to deliver, instead of the *mura ridi*, a load of rice [*hál-kada*], equal to about twenty-five measures ; and the Árachchi usually obtains rice from the five sufficient for his subsistence during his term of duty in Kandy. The Atapattu people keep guard in a building appropriated to them near the Disáwa's house, called *Atapattu maduwa*, where they have in charge a great banner [*dhaja patáka*], the "*Lékam-mitiya*" ("record"), the *mura ávuda* ("arms"), and the custody of prisoners confined there.

Their principal duty is to convey the Disáwa's orders throughout his Disáwani, and to call all persons whose attendance he requires, either in judicial matters or for service, or for the collection of revenues. They attend the Disáwa wheresoever he goes abroad and one of their number carries the great banner on public occasions and the *mura ávuda* when he goes to the palace or elsewhere. Since the time of Lewké Disáwa they have assisted in dragging timber [*dara adinava*] for public works, but it is not considered their proper duty. They prepare withes [*varichchi*], and weave olas [*talkola-viyanavá*] when required for buildings. They punish offenders with the open hand [*atul pahara*] under the Disáwa's orders, and hold them whilst punished with rods by the *Kodituwakku* people.

They gather and carry flowers and other offerings to the temples.

When the Disáwa first comes into his Province, they all furnish him, one turn only, with *adukku*, or "dressed provisions."

When the Atapattu Lékama proceeds upon service into any Kóralé, or the Atapattu Árachchies into their respective Kóralés, they are supplied with *adukku* by the Atapattu people.

The Atapattu people are not liable to the payment of *kat rájakáriya* (provisions) or any other duties to the King.

The principal people of the Disáwani hold Atapattu lands, and on account of its respectability many persons belong to the two classes next mentioned have, by favour of the Disáwas, been at different periods enrolled in this department.

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[1] For an excellent summary of the services required of each *wasama*, &c., see Appendix E, Glossary of Native Terms (Service Tenures Commission Report, 1872).—B.

2.—Gam-wasama.

The *Gamwasam* people hold the second rank. They are under the orders of headmen called *Kóralé Kankána* and *Atukórála*, who are appointed for the several Kóralés and Pattu as follows :—

GALBODA KORALÉ.

(i.) Galboda Pattuwa : one *Kórála*, one *Kankána*, one *Atukórála ;* (ii.) Meda Pattuwa : one *Kórála* and one *Atukórála ;* (iii.) Ganné Pattuwa ; one *Kórála* and one *Atukórála ;* (iv.) Egoda [pota] Pattuwa : one *Kórála* and one *Atukórála*. One *Kankána* for the three last-mentioned Pattu.

A *Mohottála*, whose peculiar duty it is to collect *panduru mila* ("fines") and superintend the Disáwa's *gabadágam*.

PARANAKURU KORALE.

(i.) One *Kórála*, one *Kankána*, and one *Atukórála* over the three Palátas. A *Lekama*, who collects the *panduru mila* and superintends the Disáwa's *gabadágam*.

HANDAPANDUNA KÓRALE.

(i.) Kanduaha Pattuwa : one *Kórála* and one *Kankána ;* (ii.) Mawata Pattuwa : one *Kórála* and one *Kankána*. One *Atukórála* for the two Pattu.

KINDIGODA KORALE.

(i.) Medamediliya Pattuwa : one *Kórála*, one *Kankána*, and one *Atukórála ;* (ii.) Walgam Pattuwa : one *Kórála* and one *Atukórála ;* (iii.) Deyáladahamuna Pattuwa : one *Kórála* and one *Atukórála*. One *Kankána* for the last two Pattu. A *Lékama*, who collects the *panduru mila*.

BELIGAL KORALE.

(i.) Kírawéli Pattuwa : one *Kórála* and one *Atukórála ;* (ii.) Kandupita Pattuwa : one *Kórála* and one *Atukórála ;* (iii.) Otara Pattuwa : one *Kórála* and one *Atukórála ;* (iv.) Gandolaha Pattuwa: one *Kórála* and one *Atukórála*. A *Mohottála*, who collects and sends in the King's and Disáwa's revenues and superintends the *Disáwé gabadágam* villages in the whole Kóralé.

The *Gamwasam* people have no *mura* or regular and constant rotation of duty at the Disawa's house.

They drag timber for the public service or for the Disáwa's use in Kandy or in the Disáwani, and for this purpose attend at such time and in such numbers as the occasion requires.

They deliver into the Royal Store, *Maha Gabadáwa*, the duties called *kat rajakáriya*, each village being subject to the payment of a *kada* or "pingo," a *kerawala*, or half *kada* [*katbágé*], according to the taxation in the "*Lékam-mitiya*" or ola records of the *Maha Gabadáwa*. Each *kada* consists of twelve *neli* (measures) of rice and cocoanuts, and the *kerawala* is half that quantity. In the great part of the Beligal Kóralé this duty is paid in cash at the rate specified in the "*Lékam-mitiya*," of twenty-two *tuttu* or "pice" for one *kada*.

They deliver to the Disáwa duties called *Walawwé-kada*, provisions precisely of the same nature with those payable into the *Maha Gabadáwa*, but inferior in amount. They pay annually to the Disáwa *panduru mila*, being a duty of twenty *tuttu* per each *kada*. Both the foregoing are payable from the *Kóralégam-wasam*, and not from the *Nindagam-wasam*. They furnish daily by rotation of Kóralés and Pattu *adukku*, or "dressed provisions," for the Disáwa and followers, and *pehidum*, or "raw provisions," for the Disáwa himself, so long only as he is resident in the Disáwani upon service.

They furnish *adukku* to their respective Kórálas whilst travelling within the Kóralé or Pattuwa upon public service, either collecting duties, or assembling people, or superintending their labours.

3.—Muhandiram-wasama.

The *Héwá*, or *Muhandiram-wasama* people were originally under the orders of distinct Muhandirams, but of late years have in most instances been placed under the Kórálas.

The headmen of this class are :—

GALBODA KÓRALE.

(i.) Galboda Pattuwa—one *Muhandiram* (which office is sometimes vested in the *Kórála*) and *Héwá Arachchi ;* (ii.) Ganné Pattuwa, and (iii.) Meda Pattuwa : one *Héwá Arachchi* for the two Pattu, and sometimes one for each—the *Héwá wasama* people being subject to the orders of the two Kórálas ; (iv.) Egoda [pota] Pattuwa : one *Héwá Arachchi*, the people being subject to the orders of the Kórála ; (v.) Tanipperu Pattuwa : one *Muhandiram* (also called *Kórála*), one *Héwá Arachchi*, and one *Atukórála Arachchila*, appointed by the *Muhandiram* to convey his orders.

PARANAKURU KÓRALÉ.

One *Héwá Árachchi* over the *Héwá wasam* people of the three Palátas, who are subject to the orders of the Kórála.

HANDAPANDUNU KÓRALÉ.

One *Árachchi* over the *Héwá wasam* people of the two Pattu, who are under the orders of the Kórála.

KINDIGODA KÓRALÉ.

One *Héwa Árachchi* for the *Héwá wasam* people of the three Pattu, who are under the orders of the Kórála.

One *Muhandiram*, and one *Héwá Árachchi* over *Haṇwala Walpola Muhandiram wasama*.

BELIGAL KÓRALÉ.

Four *Héwa Árachchivaru* (*i.e.*, over the *Héwá Árachchi wasama* people of each Pattuwa), who are subject to the orders of the Kórála, one *Muhandiram* (no Árachchi) over the *Gárdiya Muhandiram wasama*, the people of which are dispersed in all the four Pattu.

(iv.) Fourteen *Í-waḍuwó*, or arrow-makers, under a headman called *Hangiḍiyá*. They manufacture and paint bows, arrows, spears, shafts, banners, staves, and walking-sticks; and two of them perform service in the *Ran-áwuda maṇḍapaya* [royal armoury].

(v.) Fourteen *Atapattu-kárayó*, who furnish, or execute fine work, and are principally employed in ornamenting or inlaying locks, guns, knives, handles, &c., with gold, silver, or brass; two of them perform service in the *Ran-áwudu maṇḍapaya*.

(vi.) One *Gal-waḍuwá*, or stonecutter;

(vii.) Twenty *Mul-áchári*, or blacksmiths, under the orders of *Hangiḍiyá* and *Atu-hangiḍiyó*. A certain number of them, varying according to the exigency of the service, attend constantly in Kandy, and erecting workshops near the Disáwa's house, execute all kinds of common ironwork, for which the metal is furnished to them.

(viii.) Eight blacksmiths without regular service lands, under the orders of a *Hangiḍiyá*, who appear before the Disáwa at the New Year with a knife and scissors each, and are called to service only upon emergencies.

(ix.) Ten *Disáwé Áchári* under a *Hangiḍiyá*, who work for the Disáwa only. But these last three classes of blacksmiths are sometimes placed under the same *Hangiḍiyá* and *Atu-hangiḍiyá*. All the above artificers, except the blacksmiths last-mentioned, perform either particular work directed by the King, or work belonging to public buildings allotted to the Disáwani, or any work required by the Disáwa.

9.—Henda-badda.

These are an inferior class of carpenters, and consist of only six families under the orders of a *Vidána*.

Their duty consists in furnishing for the public festival in Kandy a fixed number of couches, stools, and baskets of various kinds woven with rattan, and, besides, as many baskets as may be occasionally demanded for the King's or Disáwa's service.

They deliver these articles to the Disáwa, who sends them to the proper department in Kandy.

10.—Badahela-badda.

"The Potters' Department."—In Galboḍa Kóralé and Paranakúru Kóralé are eight potters under the orders of a *Vidána* of their own caste appointed by the Disáwa. In Kiňdigoḍa Kóralé and Beligal Kóralé are fourteen under another *Vidána* nominated in the same manner, but sometimes one *Vidána* is appointed over the potters of these three Kóralés.

The potters of the first division attend on duty in Kandy during one month at the *Maha Gabaḍáwa*, and are then relieved by those of the second division, who serve one month more. During this period they are obliged to furnish as many earthen vessels [*valan*] as are required for the *Maha Gabaḍáwa*, and to make tiles and bricks, and perform any other potter's work required for the King's service. At their departure from duty each division supplies one hundred earthen vessels to the Disáwa's house.

This two months' duty is performed in rotation with the potters of the upper districts, the Seven Kóralés, Uva, and Mátalé, and recurs once in ten months.

In the Disáwani they are bound to furnish tiles, bricks, and all kinds of pottery for the Disáwa's use, and earthen vessels to the different resthouses [*váḍi*] when the King or ambassadors come into the Disawani.

When many tiles and bricks are ordered for the King's service, the people of Siyambalangomuwa and Godagama are called to furnish firewood.

The *Héwá-wasam* people erect the necessary buildings.

11.—Rada-badda.

"The Washers' Department."—The washermen reside in all parts of the Disáwani, but are not a very numerous class. They are under the orders of five headmen each called *Vidána Hénayá*, appointed in the Galboḍa Kóralé, Paranakúru Kóralé, Haňdapandunu Kóralé, Kiňdigoḍa Kóralé, and Beligal Kóralé, who have authority over the people of their respective Kóralés. But occasionally the washers of two Kóralés are united under the orders of one Vidána Hénayá.

They attend in Kandy on duty for three months at the beginning of the Sinhalese year, the other nine months' service being performed in rotation by the washermen of the Seven Kóralés of the upper districts and of Mátalé, three months each.

Their duty consists in hanging cloths [*viyan bandinawá*] in the *Maha Gabaḍáwa* and in the different apartments of the Palace, in furnishing clean cloths [*piruvaṭa*] for the temporary use of the principal attendants of the Palace, torches, and rags for lamps. All come at the commencement of the *mura* to hang the cloths, after which, according to arrangements among themselves, one or two Vidána Hénayás and a competent number of washermen remain to perform the duty during the period of three months.

In the Disáwani they are obliged to hang cloths constantly at the Disáwa's house, and in all resthouses temporarily erected for the Kings ambassadors, or the Disáwas, and in houses prepared for the reception of the Atapattu Mohottala and Kórálas.

The cloths are provided by themselves from the emoluments to which they are entitled by custom from the inhabitants of the Disáwani whom they serve, consisting of cloths, paddy, or money, or, if these be insufficient, by other means.

12.—Kuruwe.

The *Kúruwé* or "The Elephant Department" is sometimes placed under the Disáwa of the Four Kóralés; but is sometimes conferred as a separate office by the King upon another chief of rank, who is then called *Kúruwé Lékama*, and by inferiors *Kúruwé Disáwa*.

A *Vidána* is appointed by the Disáwa or Lékama over all the Kúruwé people, and under him are three *Kankánas*, who convey his orders to the people, viz., one for Paranakúru Kóralé, one for Galboḍa and Kiňdigoḍa Kóralés, and one for Beligal Kóralé.

Their duty consists in taking and taming wild elephants [*ali kambas-karanawá*], and in keeping tame elephants committed to their charge. In the Kiňdigoḍa Kóralé are three villages

He who openly abandons his land—which sometimes occurred, particularly in the latter years of the late King's [Srí Vikrama Râjasiṇha] reign, on account of severity of the duty—is no longer called upon to perform service or to pay duties.

Service land thus abandoned is strictly the property of the Crown, and in some instances the King has exercised this right by taking the crops and by regranting the land. But according to more general custom, the crop is appropriated or disposed of by the chief of the province, village, or department in which the land is situated; or it is regranted by him to another subject to the same service, frequently on payment of a suitable fee.

Land abandoned, if reclaimed by the original proprietor or even by his heir, is usually restored on payment of a suitable fee, unless it has been definitively granted to another, or possessed many years by another family performing service.

No person retaining his land can without the King's permission change his service, that is, abandon his proper department and service and resort to another.

All lands are alienable by the proprietor, but continue liable to the same service; hence persons of high caste seldom purchase the lands of the low classes, especially if the service be that of any handicraft or menial description.

All service lands may descend to or be acquired by females, who either pay a commutation in money, or, if required, provide a substitute to perform personal service.

Rajakariya.

Rájakáriya, which may be properly interpreted "King's duty," implies either the personal service, or the dues in money or in kind, to which any person or any land is liable.

Personal service was in many instances commuted for a money payment, which was considered the legal perquisite of the chief:—

(i.) Universally, in the case of the *Atapattu* and *Hewa-wasam* people and *Koḍituwakku* people of the Disavanies; of the *Lékam* people, or persons of some other departments in the upper districts, who perform in rotation regular *mura* or duty at the house of their chief or at other fixed stations, all absentees beyond the number required to attend paying a fixed sum called *mura ridi*, which varies in different places and departments from one to five *ridi* each, for fifteen, twenty, or thirty days.

(ii.) In the case of the same, and other persons, who were obliged to attend at public festivals at Kandy, and who paid to their chiefs each a fixed sum for failure.

(iii.) In case of the classes above-mentioned, some others when called upon to furnish timber, erect buildings, or perform other public service; all absentees, whether excused by favour, or disabled by sickness, or withheld by urgent private concerns, pay a commutation in money called *higa*.

The chief being held responsible for the expeditious performance of the works assigned to him, the King seldom inquired minutely regarding the number employed.

Hence will appear the reason upon which is founded the practice above-mentioned, of the chief receiving the crops or the emoluments to be derived from vacant service lands. But he could only dispense with the personal service, for it was an invariable rule, that the chief enjoying the benefit of the crops must deliver to the royal store the revenue chargeable upon the lands.

Every field, with few exceptions, has attached to it a garden, and a jungle ground called *héna*, which as a matter of course are inherited and transferred with it.

No specific term of years constitutes a prescriptive title to land, notwithstanding a vulgar saying which attaches validity to thirty years. But an undisturbed possession of many years is considered in all cases as a strong presumptive proof in favour of the possessor,

Gam.[1]

The Sinhalese word *gama* properly signifies "village;" but in the Kandyan country it is also frequently applied to a single estate or a single field. The latter is often called *paṇguwa* or "share."

Villages [*gam*], properly so-called, are of the following kinds:—

Gabaḍá-gama, a royal vilage. [Four kinds: (i.) *Pallé Váhala*, (ii.) *Maha Váhala*, (iii.) *Disawa*, and (iv.) *Sáramáru*.]

It may be generally described as containing *muttetṭu* lands, which the inhabitants cultivate gratuitously, and entirely for the benefit of the Crown; and other lands which the inhabitants possess in consideration of their cultivating the *muttetṭu* or rendering certain other services to the Crown.

[A *gabaḍágama* was not necessarily granted in perpetuity, and could at any time be transferred by the King from one grantee to another. A village held by a Disáwa might be given to *Pallé Váhala*; a village belonging to *Pallé Váhala* might be taken back to *Maha Váhala*; a *Maha Váhala* village bestowed on an Adigar or Disáva, &c.]

Viháré-gama, a village belonging to a temple of Buddha.

Déwálé-gama, a village belonging to a temple of some heathen [Hindu] deity.

Ninda-gama, a village which for the time being is the entire property of the grantee or temporary chief; if definitively granted by the King with *sannasa*, it becomes *pravéṇi*.

It generally contains a *muttetṭu* field, which the inhabitants, in consideration of their lands, cultivate gratuitously for the benefit of the grantee, and besides are liable to the performance of certain other services for him.

Gallat-gama, a species of village in the lower part of the Four Kóralés, the Three Kóralés, and a part of Sabaragamuwa, much in the nature of a *ninda* village, and sometimes bearing that name.

[*Kóralégama*, a village belonging to laymen (as distinct from temple land) subject to *rájákáriya*. But the inhabitants were not *nilakárayó* to anyone.]

Vidáne-gama, a village under the orders of a Vidána, and containing usually people of low caste liable to public services.

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[1] See Memorandum No. II. Papers on Service Tenures (Sessional Papers XVIII., 1869).—B.

Other villages and lands, which it is unnecessary to specify here, are denominated from the department to which they belong, as *Kúruvé-gama* or *panguwa*, *Mulengé-gama* or *panguwú*.

Keta.

Keta is a royal field or land sown on account of the Crown. In royal villages it is the same as the *Muttettu*.

Praveni.

Pravéni land is that which is the private property of an individual proprietor, land long possessed by his family, but so called also if recently acquired in fee simple.

All lands in the Kandyan country being subject to service, the distinction of service *Pravéni* is still known.

Muttettu.

Muttettu land is field which is sown on account of the king or other proprietor, temporary grantee, or chief of a village, as distinguished from the fields of the other inhabitants of the village, who are liable to perform services or render dues.

Muttettu land is of two kinds, viz. :—

(i.) *Ninda muttettu*, which is sown entirely gratuitously for the benefit of the proprietor, grantee, or chief, by other persons, in consideration of the lands which they possess.

(ii.) *And muttettu*, which is sown by any one without obligation, on the usual condition of giving half the crop to the proprietor.

Nila Panguwa.

Nila Panguwa is land possessed on condition of cultivating the *muttettu* or performing other menial service or both, for the proprietor, grantee, or chief of a village. The possessor of such land is called *Nilakáraya*. In some instances he is the proprietor, and cannot be displaced so long as he performs the service ; in others, a tenant-at-will and removable at pleasure.

Aswedduma.

Aswedduma or *Delapata* is land lately brought into cultivation as a field, or more recently than the original field. In most instances the *Aswedduma* of one person is not of any considerable extent.

In the royal [*Gabadadágam*] villages and the *Vidáné* villages, and in some other instances in the upper districts, the possessors of them perform some king's service, but not so much as the proprietors of original lands.

If cultivated by a stranger from the estate of another, particularly in the Disávanies, he pays by agreement to the proprietor a small annual sum, and besides assists him in country work, and attends him on a journey, receiving victuals ; unless inscribed, as rarely happens, in the *Lekammitiya*, he performs no public service for it. If cultivated by the proprietor performing service, he is liable to no extra service for it.

Pidawilla.

Pidawilla is land offered by individuals to temples, and there are many of this description in all parts of the country. They are usually *Aswedduma* of small extent, more rarely small portions of the original service land.

It is held that in upper districts they should properly not be offered without the king's permission, but it was sometimes done only with the leave of the chief. In the Disávanies they are usually offered with the consent of the Dissáva ; but sometimes without it, if of trifling extent. As no king's service or revenues are diminished by the act, the king's sanction was deemed less important.

Purappadu.

14. *Purappádu* land is land vacant or without owner. Land becomes *purappádu* either in failure of heirs or by abandonment or by forfeiture ; but if taken to the Crown, as usual in the latter case, it is called Gabadá-gama.

Anda.

15. *Anda* land is that which is delivered by the proprietor to another to cultivate, on condition of delivering to him half the crop as rent ; this is the usual condition on which fertile fields are annually let.

Otu.

16. *Otu* is of three kinds :—

(i.) A portion of the crop equal to the extent sown, or one and a half or double the extent sown, in some paddy fields or chenas. It is the usual share paid to the proprietor by the cultivator from fields which are barren, or difficult of protection from wild animals, particularly in the Seven Kóralés, Sabaragamuwa, Héwaheta, and some chenas in Hárispattuwa. In many royal villages in Seven Kóralés are lands paying *otu* to the Crown.

(ii.) The share of one-third paid from a field of tolerable fertility, or from a good chena sown with paddy.

(iii.) The share which the proprietor of a chena sown by another with fine grains cut first from the ripe crop, being one large bushel full, or a man's burden.

Hena.

17. *Héna* (or, as it is commonly called "chena") is high jungle ground, in which the jungle is cut and burnt for manure after intervals of from five to fourteen years, and the paddy called *elvi* or fine grains, or cotton, and sometimes roots and other vegetables are cultivated ; after two, or at the most three crops, it is abandoned till the jungle grows again.

VILLAGES.

The several classes of Disáwani people, the duties to which they are liable, [and landed tenures], having been described, it remains to notice several villages, which are the property of the Crown [*Gabadá-gam*], or of temples [*Vihára-gama; Devála-gam*], or otherwise circumstanced which render [different] dues and services.[1] Those which are properly exempt from the Disáwa's authority were on occasions of urgent public service sometimes placed under his orders.

Gabada-gam.

1.—*Pallé Váhala Gabaḍá-gam.*

The following villages belonged to the *Pallé Vahala*, or "establishment of the Queens," but were occasionally granted to others of the royal family. They contain *muttettu* lands of the extent specified, which are cultivated on account of the royal family, or other grantee, and the inhabitants, amongst whom are many low-caste people, of all except the last three are bound to perform appropriate personal services for them :—

Habalakkáwa (4 A.)	Galigomuwa (1 A. 2 P.)
Petigammana (2 A. 2 P.)	Hakahinna (2 P.)

Hapuwiṭa (3 A. 3 P. and three royal gardens).
Uduwáwala (3 A. 3 P. and two royal gardens, unproductive).
Díwala (3 A. and one royal garden).
Koṭawęlla (4 A. *andé*; 2 P. *ninda*).

Aranáyaka.
Panagomuwa.

contain no *muttettu* and no royal gardens. The inhabitants furnish twelve (*neli*) measures of cocoanut oil monthly to the *Pallé Vahála* store as the duty for their lands.

Alpiṭiya.
Panagomuwa.

The inhabitants furnish annually to the same store 4,400 pieces of white jaggery [*sudu hakuru*] and five pingoes of jaggery syrup [*peṇi*].

2.—*Mahá Váhala Gabuḍá-gam.*

The two following villages are also royal, [but belong to *Mahá Wásala*] under the orders of the *Uḍa Gabaḍá Nilamé.* They contain *muttettu* lands of the extent stated below, which the inhabitants cultivate entirely on account of the Crown. They beat the paddy into rice and carry it to Kandy, and deliver a certain quantity into the royal store, called *Uḍa Gabaḍáwa*, once in fifteen days. They are under the orders of a *Mohottála* and inferior headmen, and pay pingo duties to the *Mahá Gabaḍáwa*, and contributions called *panduru mila* to their own chief :—

		A.	P.
Dęḍigama Męnikkaḍawara	contain *muttettu*	9 5	2 2

3.—*Disáwé Gabaḍá-gam.*

The following villages are called *Disáwé Gabaḍá-gam*, or royal villages under the orders of the Disáwa. They contain *muttettu* fields of the extent specified beneath, which are subject to the payment of paddy allowances to the servants of the royal store *Uda Gabaḍáwa*, and the remainder of the produce, if any, is the perquisite of the Disáwas :—

Pamunuva (2 A. 2 P.)	11 A.	to the servants of store.
Padidora (6 A.)	27 A.	
Kavuḍaulla (2 A. 1 P.)	9 A.	
Dorawaka (4 A. 2 P.)	40 A. 2 P.	
Ballápana (6 A. 2 P.)	45 A.	

give annually

The inhabitants perform the services above described under the head of *Hiṭawęḍakârayó*

At—

Batawala	(7 A.)	were partially brought into cultivation in the last year of the king's government, but for want of cultivation the two former have been abandoned and the latter only partially sown.
Walagama	(3 A. 2 P.)	
Hiṇgula	(8 A.)	

lands

Andiramada.

Contains no *muttettu*. Furnishes five measures of cocoanut oil monthly to the *Mahá Gabaḍáwa.*

Rahala.
Warágoḍa.

Attached to the royal kitchen in Kandy. The inhabitants are obliged to bring timber, build, and keep in repair, and perform ordinary services for their chief.

Talgomuwa.
Będdawala.

Contain each one *andé-mattettu* of about 1 acre and 1 perch, from which 4½ amunams of paddy are annually given to a servant of the royal store. Two of their inhabitants are constantly on duty at the Disáwa's house, and furnish charcoal to the blacksmiths.

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[1] The list of the several villages given immediately below is only approximately correct. The following additions (supplied by Kobbękaḍuva Raṭémahatmayá) should be recorded. *Pallé Vahala gabaḍá-gam:* Hénepola, Elu-agala Watura (granted to Mámpitiyé Kumárihami Duggana, Kunáwe, or morganatic wife of the King); *Saramáru gabaḍágáma:* Ginihatpitiya. For a fuller list see Appendix II. A.—B.

Mahahéna.

Contains *andé-muttettu* of 2 amunams, of which 1 amunam is seldom cultivated, and gives an allowance of 4½ amunams per annum.

Ambépussa.

A *ninda muttettu* of 1 amunam and 1 pela, which gives 7½ amunams. The inhabitants of these two villages furnish monthly from ten to twelve lumps of rough iron from each for the Disáwa's use, and perform other occasional services required of them.

4. The following villages are more especially appropriated to the personal services and accommodation of the Disáwa, but the first four yield also some revenue to the Crown :—

Debatgama.

Contains a *muttettu* of 5 acres and 1 perch, from which 27 amunams of paddy are annually paid to the servants of the royal store. Two men are constantly on duty in rotation at the Disáwa's house. They furnish water and firewood for his kitchen and bathing house, and carry his kitchen furniture on journeys.

Gabbala.
Parapé.

No *muttettu*. They furnish monthly 500 lumps of white jaggery to the Uda Gabadawa, and the like to the Disáwa, and sometimes extra supplies, if he requires it, on other occasions. Two inhabitants, one from each village, are on constant duty at the Disáwa's house, and serve in his kitchen.

Gantuna.

No *muttettu*. It furnishes annually to the *Maha Gabaḍáwa* 390 lumps of jaggery; to the Disáwa, such occasional quantities as he requires, and its inhabitants carry the Disáwa's baggage on journeys.

Etnáwala.

No *muttettu*. It is the peculiar employment of its inhabitants to carry the Disáwa's palanquin. Two or three are constantly on duty at his house, and carry his talapat [*talátu*] and torchee [*pandan*], &c., when he goes abroad. When the Disáwa travels a great number are summoned from the village to carry his palanquin.

Danagama.
Godigomuwa.

Formerly furnished an indefinite quantity of saltpetre to the Disáwa, to make gunpowder for firing salutes and for war, and the inhabitants carry the Disáwa's baggage on journeys. The former duties have been abandoned during the last few years, and they have performed in lieu of it any ordinary work required of them.

Aranáyaka.

Contains 3 pelas *muttettu*, which is cultivated by the inhabitants on account of the Disáwa. Some of them furnish jaggery and syrup for his use, others carry his box or dressed provisions on a journey.

Ampé.

Contains 2 pelas *ande muttettu*, similarly cultivated on account of the Disáwa. Its inhabitants erect a kitchen near the Disáwa's resthouse [*vádiya*] in the Disáwani, and perform other occasional services. The Disáwa can in general command the occasional labour of the inhabitants of these villages for garden, field, or common domestic work.

5. *Sárumáru Gabaḍá-gam.*

Gangoda	Metiyagane
Mellagoda	Gewilipitiya
Toléwala	Batawala
Dimbulgomuwa	Wilangammulla

Edurapota.

Called *Sárumáru-[gabaḍá]gam*, being sometimes granted by the king, otherwise temporarily disposed of by the Disáwas as *ninda* villages. They contain each small *muttettu* fields, which are cultivated on account of the grantee, and he is entitled to the benefit of the personal services of the inhabitants according to custom.

Vihare-gam and Dewale-gam.[1]

6. The villages specified beneath are temple villages, not including, of course, many temple lands of inconsiderable extent, which are situated in different villages throughout the Disáwani. Many of them contain *muttettu* fields, of which the produce is applied to offerings and to the maintenance of the priests and officiating servants. The service of the inhabitants for the lands which they possess consist in the cultivation of the *muttettu* field, the performance of fixed duties at the temples, or keeping them in repair :—

Dewanagala	Mediliya
Ruwandeniya	Dippitiya
Hingula	Diyagama
Alutnuwara	Ambulugala
Kappágoda	Wákirigala
Selawa	Watárama

Belong to different Viháres.

Kempitikanda	Holambuwa	Nelundeniya

[1] See Appendix II. A. for a more complete list.—B.

Belong to the *Daḷada Maligáwa* in Kandy.

Aḷutnuwara		Támbugala
Ihalakóṭṭé		Algama
Arandara		Anda-oḷuwa

Ambalakanda

Belong to the *Maha Déwálé* in Kandy.

Nikapiṭiya	Uḍagama	Naranbeḍda

Belong to *Hanguranketa Déwálé.*

Galatara	Moṭṭappuliya

Belong to the *Kataragam Déwálé* in Kandy.

Warakápola

Belongs to the *Pattini Déwálé* in Kandy.

Uḍawídiya	Weḷiwatura
Pallévídiya	Rukulegama
Ayagama	Meḍagoḍa
Galléḷla	Kekirigoḍa
Alpiṭiya	Dewanagala
Karahanpiṭigoḍa	Baṭawala

Belong to Alutnuwara *Maha Déwálé.*

[THE following extract from a report by Mr. R. W. Ievers, then Assistant Government Agent, well explains the tenures of Temple Lands in the Kégalla District and their abuse :—

THE lands held in the Kégalla District as Buddhist ecclesiastical property are known as *Viháré-gam* and *Déwálé-gam*.

These lands have been dealt with by the Temple Lands Commissioners and Service Tenures Commissioners, and the extents are recorded by the former, and the amounts due by the tenants as commuted value of services are laid down by the latter.

The lands, which are the property of the four chief temples, *i.e.*, Náta Déwálé, Kataragam Déwálé, Maha-Déwálé, and Patini Déwálé, as well as the *Vihárágam*, have been surveyed, and the tenure has been laid down by the Ordinances 10 of 1856 and others. The extents and values of the Déwálé lands and services having been fixed they are administered by a Basnáyaka Nilamé for each déwalé, who is authorized to recover the services. He occasionally rents the property to a man who holds his power of attorney to recover dues by legal process, and the latter naturally prefers money payments to performance of the services : and the latter are then neglected, and the temple and its property deteriorates. I have never heard of a Basnáyaka Nilamé rendering any account of his services, and it may be said that on his election he is considered to have added to his yearly private income the average annual value of the déwálé. The administration of the Basnáyaka Nilamés may be said to really amount to fraudulent misappropriation of trust money, and I say this of my own personal knowledge.

In case of minor déwálés, these have lands attached to them, which are registered and valued, and belong to laymen priests called Kapurálas.

The *kapukama* is hereditary in one or more families ; where there are several families they act about a year, and take the emoluments in *taṭṭumáru*—as a rule the Kapurála has only three or four festivals in the year. He holds the land on exactly the same tenure as the priest of a viháré. and as a rule lets the fabric of the déwálé and its surroundings go to wreck and ruin. The lands of the Daladá Máligáwa are administered by the Déva Nilamé. who has a Vidáné for each village, and the latter sees to the collection of commuted services and the performance of non-commuted services. I cannot say how the Déva Nilamé expends the funds, but I think it may safely be asserted that there is nothing to show an expenditure on the Daladá Máligáwa or its staff commensurate with the real revenue.

The lands registered as property of the different viháré in this district are held and administered by the chief resident priest, who has absolute and uncontrolled power in the collection and expenditure. The lands descend to his pupil or pupils, are dealt with as private property so far as the giving of long leases, but they cannot be sold outright. Some temple villages, such as Wákirigala, Gondiwela, Kappágoḍa, Yaṭahalena, have practically become *Nindagam*. The chief tenant, being a man of influence and holding the Ganwasam-paṇguwa, which authorizes him to exact the services for the temple, has allowed the temple to fall into ruin, and he then exacts the services himself and acts as landlord.

I have hitherto spoken of temple lands which are registered, but there is in nearly every village a viháré holding lands by long possession. Some have been dedicated by pious donors, some are in possession of the temple by prescriptive right. In the latter case many claims were rejected by the Temple Lands Commissioners, and the lands became, therefore, Crown property, and were surveyed as such ; but at the inquiry and settlement Government allowed certificates of no claim to issue, where it was shown that the field was an old one, and over thirty years in cultivation. In such cases the title deed has been made out in favour of "the incumbent of viháré."

The land is held in the same tenure as the registered temple land, and is administered, and descends in the same way, the only difference being that the unregistered land pays by the like ordinary private property, and the registered land is exempted.[1]]

[1] Letter No. 425 to the Government Agent, Colombo, dated June 5, 1885.

APPENDIX II.—A.

VILLAGES HELD UNDER DIFFERENT TENURES.[1]

FOUR KORALES.

1.—BELIGAL KORALÉ.

GANDOLAHA PATTUWA.

Nindagam.

Edurápota	Pánakáwa	Pussella	Wéragoḍa
Heḷamaḍa			

Gallatgam.

Hatnágoda	Kumbukgama	Nárandeṇiya	Urulḙdeṇiya
Kahagalla	Makkuddala		

Viháregam.

Alapaládeṇiya	Waṭṭárama	

Dewálegam.

Bamunugama	Hálpandeṇiya	Nawagomuwa

ÓTARA PATTUWA.

Nindagam.

Bódáwala	Ihala-Kaḷugala	Liniyakaḍuwa	Meṭiyagané
Hunuwala	Kumbalgama	Mámpiṭiya	Talgama

Gallatgam.

Akwatta	Márápiṭiya	Ópáta	Ranwala
Gasnáwa	Morawaka	Puwakḙlla	Weṇiwelkaḍuwa
Koswatta			

Viháregam.

Beligala	Lendaramulla	Neḷundeṇiya

Dewálegam.

Kahambiliyáwála	Mangedara

KÍRAWELLI PATTUWA.

Nindagam.

Ambépussa	Búrunnḙwa	Máhéna

Gallatgam.

Kohombadeṇiya	Kóngoḍa	Niwaṭuwa	Niyadaňḍupola

Viháregama.—Ihala Lenagala.

Dewálegam.

Algama	Meḍagoda	Tambadiya	Warakápola
Dorawaka	Paranátala	Tumbaliyadda	
Goḍawela	Pila-anduwa	Uḍuwaka	

KANDUPIṬA PATTUWA.

Nindagam.

Arukmulla	Damunupola	Kaḍigomuwa	Malwána
Aṭṭugoḍa	Dembaṭanpiṭiya	Kiridana	Nárangoda
Bambaragama	Galigomuwa	Kóṭṭapola	Peherambe
Bóyagoḍa	Harigala	Kurunḙgoḍa	Pitagaldeṇiya

Gallatgam.

Arukmulla	Aṭalé	Nárangoḍa

Viháregam.

Bihówela	Holambowa	Iddamalpána	Wanduráde̤niya

Dewálegam.

Arandara	Holambuwa	Yaṭṭógoḍa

2.—KINIGOḌA KORALÉ.

MEḌAMEḌILIYA PATTUWA.

Dewálegam.

Moṭṭappuliya	Muwapiṭiya	Pahala-hinguruwaka

DEYÁLADAHAMUNA PATTUWA.

Nindagam.

Arambégama	Dimbulgomuwa	Mípitiya
Demaṭapiṭiya	Mahagoḍa	Uḍa Karanḍupone

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[1] The perfect accuracy of the several lists is not guaranteed, but every endeavour has been made to render them complete and reliable. For particulars regarding proprietors, number of *praveni pangu*, extent of land, and value of commuted services of the *Nindagam* in the Kégalla District, *vide* Report of Service Tenures Commissioner for 1872, D 1, pp. 479–80. The extents of fields and high lands claimed by Viháres and Dewáles are tabulated on pp. 7–9 of the Temple Lands Commissioners' Report for 1862. (Sessional Paper XI., 1863.)

Viháragama.—Diyagama.

WALGAM PATTUWA.

Nindagam.

Koṭawęlla	Koṭawęlla-Mádana	Pallégaladeṇiya	Yaṭapáwela

Viháragama.—Dahenpahuwa.

Déwálagam.

Andaoḷuwa	Oddara

3.—GALBOḌA KÓRALÉ.

GALBOḌA PATTUWA.

Nindagam.

Kaḍigomuwa	Dunugama

Viháragam.

Baduḷupiṭiya	Kęppiṭipola	Máwela	Muddaṇáwa

Dévalagam.

Ihalakóṭṭé	Máliyadda

TANIPPÉRU PATTUWA.

Viháragama.—Habbunkaḍuwa.

EGOḌAPOTA PATTUWA.

Nindagam.

Asmaḍale Doḍantalé	Ęręwupola	Kaṭugaha	Lewuke

Viháragam.

Ambuḷugala Dáswatta Dehimaḍuwa	Doḍantalé Galatara Padídora	Pánagomuwa Pátagama Polwatta	Wákirigala Węlideniya

Déwálagam.

Galatara	Káriyagama	Kaṭugaha

MĘDA PATTUWA.

Nindagama.—Máliyadda.

Viháragam.

Aḷutnuwara Dewanagala	Hiṉgula Rukulégama	Ruwandeṇiya	Uḍugala

Déwálagam.

Aḷutnuwara Aṭṭápiṭiya Baṭawala Beligammana	Dewanagala Gallęlla Hiṉgula Karahampiṭigoḍa	Kękirigoḍa Kóngomuwa Máliyadda	Męddégoda Nánkúrugama Rukulégama

GANNĘ PATTUWA.

Nindagama.—Pallémákaḍawara.

4.—PARANAKÚRU KÓRALÉ.

TUNPALÁTA PATTUWA.

Nindagam.

Alagalla Ambadeṇiya Aranęka Bópiṭiya	Dúldeniya Gęṭabérikanda Goḍigomuwa Habalakkáwa	Kúrawatura Mórágammana Nikapiṭiya Pęhinipęddara	Petigammana Talgaspiṭiya Tęmbarawa Węlimanna

Viháragam.

Arama Dippiṭiya	Kálwána	Męḍiliya	Sęlawa

Dévalagam.

Ambalakanda Bówalgaha	Męḍiliya	Nikapiṭiya	Pallépóruwa

MÁWATA PATTUWA.

Nindagam.

Ambawalla Bóhora Ękiriyagala Kawuḍugama	Kęgalla Koswinna Máraponé Míḍeṇiya	Minuwangomuwa Mirihęlla Nayinankaḍa Olagama	Piṭihuma Pussęlla Ranwala Tibbot-unumuwa

Viháragama.—Kawuḍugama.

Déválagam.

Kurukohoṭęnna	Piṭihuma	Pussęlla	Talagahayáya

KANDUAHA PATTUWA.

Nindagam.

Degalatiriya Gurullawala	Mábópiṭiya Moradana	Nikapiṭiya	Ówiṭigomuwa

Déválagam.

Higgoḍa	Tiyambaráhéna

THREE KORALES.

1.—DEHIGAMPAL KÓRALÉ.

Nindagam.

Amitirigala	Góna-arambe	Levangama
Ampágala	Gónagala	Pannala
Doranuwa	Hapugammana	Telkumuduwala
	Kiripóruwa	

Dérálagam.

Amitirigala	Kaḍadora	Kabulumulla	Meḍagoḍa

2.—ATULUGAM KÓRALÉ.

Nindagam.

Epalapitiya	Máliboḍa	Nápáwala	Yálagama
Kapuella	Mudagalla	Wilagama	
Deloluwa	Epalapitiya	Náwela	Uḍapola
Deraniyagala	Kumburugama	Pelella gama	Urupelewwa
Digówa	Mágammana	Talduwa	
Eluwána	Máhinkanda	Tantrikanda	

3.—PANÁVAL KÓRALÉ.

Nindagam.

Eheliyagoḍa	Mahara	Muruttettuwa	Panáwala
Lakmana			

Viháragama.—Mániyangama.

Déválagam.—Asgangula, Patberiya.

PATA BULATGAMA.

Nindagam.

Ganépalla	Nángala	Tunbágé	Uḍuwa
Kalupahána	Punahela	Uḍapaṭa	Yaṭideriya
Kekalapone	Rangalla		

Viháragama.—Uḍuwa.

Déválagama.—Welihéletenna.

APPENDIX II.—B.

REGISTERED SERVICE VILLAGES APPERTAINING TO DIFFERENT TEMPLES.[1]

Temples.	*Villages.*	*Extent of Fields, Owiti, Garden, and Hén.*	*Commuted Value of Services.*
(*I.*) VIHÁRÉS.		A. R. P.	Rs. C.
Daḷadá Máligáwa (Kandy)	... Holambuwa, Neḷundeniya	193 1 6½ ...	857 40
Selawa ...	... Selawa	97 2 4½ ...	791 50
Asgiriya ...	... Ambulugala, Lenagala, Wandurádeniya ...	132 3 9 ...	593 5
Wákirigala ...	... Galatara, Dorawaka, Pátagama, Wákirigala ...	27 2 5½ ...	552 50
Máwelakanda...	... Habbunkaḍuwa, Máwela	46 0 5¼ ...	474 75
Aḷutnuwara ...	... Aḷutnuwara, Ambalakanda, Uḍugala ...	38 0 9 ..	384 30
Gangárámé ...	... Dálumpahuwa, Diyagama	88 2 6 ...	371 45
Dewanagala ...	... Alpiṭiya, Kekirigoḍa, Ruwandeniya ...	22 2 4 ...	163 35
Danagirigala ...	... Dáswatta, Kálwána, Padídora, Polwatta ...	10 2	158 50
Uḍiyá-anégoḍa	... Pátagama	10 1 1 ...	135 70
Muddanáwa ...	... Muddanáwa	7 3 8 ...	120 60
Bihówela ...	... Bihówela	6 1 5 ...	98 65
Kawḍugama ...	... Kawuḍugama	8 2 1 ...	39 20
Waṭṭárama ...	... Waṭṭárama	11 2 5 ...	36 60
Doḍantalé ...	... Panágomuwa	0 3 8 ...	16 60
Rukulégama ...	... Rukulégama	1 0 1 ...	13 40
Mániyangama	... Mániyangama	0 2 0 ...	10 0
Lendoramulla	... Lendoramulla	4 1 1 ...	9 70
Padídora ...	... Padídora	5 0 0 ...	7 75
Uḍuwa ...	... Uḍuwa	0 1 8 ...	6 75
	Total ...	714 3 2¾	4,841 75

[1] Compressed from the return (D 2) given in the Service Tenures Commissioners' Report for 1872, pp. 491–3.

Temple.		*Villages.*	*Extent of Fields, Owiti, Garden, and Hén.*				*Commuted Value of Services.*	
(*II.*) DÉWÁLÉS			A.	R.	P.		Rs.	c.
Kandy (Maha)		Algama, Alutnuwara, Ambalakanda, Anda-oluwa, Arandara, Attápitiya, Batawala, Bówalgaha, Dewanagala, Godayékanda, Gallélla, Galpáta, Godawela, Hingula, Ihalakótté, Kandégama, Káriyagama, Karahampitigoda, Karapitikanda, Kekirigoda. Kóngomuwa, Medagoda, Muwapitiya, Pahala Hinguruwaka, Penihela, Paranátála, Puhulagama, Rukulégama, Taldúwa, Támbugala, Uduwaka, Udumágama, Weliwatura	2,422	1	8¼	...	11,194	5
Kandy (Kataragam)	...	Galatara, Mottappuliya, Oddara ...	119	3	4	...	850	15
Kandy (Pattini)	...	Pilanduwa, Tumbaliyadda, Warakápola ...	109	3	0	...	658	55
Dorawaka (Náta)	...	Dorawaka, Medagoda	66	3	7	...	537	80
Bamunugama (Kataragam)	...	Déwálagama	39	1	3	...	307	40
Doraniyagala (Saman)	...	Asgangula, Deloluwa, Doraniyagala, Digówa, Eluwána, Kumburugama, Mágammana, Máhinkanda, Náwela, Patbériya, Tantirikanda, Udapola, Urupellewwa	183	2	9½	...	251	15
Hanguranketa	...	Beligammana, Nákurugama	17	3	7	...	218	75
Kandy (Náta)	...	Kurukohotenna, Pussella, Talgahayáya ...	77	1	1	...	212	45
Medagoda (Pattini)	...	Epalapitiya, Medagoda	92	2	7	...	187	55
Medaliya ...	...	Medaliya, Pallépóruwa	16	1	5	...	144	25
Kabulumula (Pattini)	...	Kabulumulla	47	0	1½	...	114	5
Holambuwa (Pattini)	...	Holambuwa	9	0	3	...	80	50
Kahambiliyáwela (Pattini)	...	Kahambiliyáwela	7	0	6	...	59	40
Tiyambaráhéna (Pattini)	...	Higgoda, Tiyambaráhéna	9	2	0	...	55	40
Gallélla (Pattini)	...	Gallélla	6	1	8	...	41	55
Mangedara (Pattini)	...	Mangedara, Tólangamuwa	5	3	4	...	34	20
Tambadiya (Pattini)	...	Tambadiya	8	2	6	...	30	20
Pitihuma (Pattini)	...	Pitihuma	3	0	9	...	29	15
Amitirigala (Pattini)	...	Amitirigala	15	1	0	...	28	0
Kadadora (Pattini)	...	Kadadora	5	3	2	...	21	30
Pellellégama (Pattini)	...	Pellellégama	28	0	4	...	18	50
Alutnuwara ...	...	Anwárama	0	3	0	...	14	55
Lewangama (Pattini)	...	Lewangama	6	2	5½	...	11	80
Amanáwala	...	Welihelatenna	3	2	8	...	0	25
		Total ...	3,303	1	9¼		15,110	95

APPENDIX II.—C.

LIST OF TEMPLES.[1]

FOUR KORALÉS.

1.—BELIGAL KÓRALÉ.

VIHÁRÉS.

Gandolaha Pattuwa.

Batuwatta	Helamada	Nawagomuwa	Ratmalapitiya
Edurápota	Kandégedara	Nárandeniya	Watțárama
Hatnágoda	Kumbukgama	Pánakáwa	Yatidolapahala

Ótara Pattuwa.

Beligala	Ihala Kalugala	Kumbalgama	Mangedara
Heliyagoda	Kahambiliyáwala	Lendoramulla	Mangedaragodella
Hunuwala			

Kirawéli Pattuwa West.

Algama (Ihala)	Etnáwala	Niwatuwa (Hettiya-	Támbugala
Algama (Medagama)	Ganégama	maluwa)	Uduwaka
Bópitiya	Menéripitiya	Pila-anduwa	

Kirawéli Pattuwa East.

Ambépussa	Ilipangamuwa	Nápé	Tambadiya
Búrrunéwa	Malmaduwa	Lenagala Pahala	Tólangomuwa
Dedigama	Migaspitiya	Pallegama	

Kandupita Pattuwa.

Alawala	Ballápána	Ganégoda	Wandurádeniya
Asideniya	Bisówela	Udugama	Yatahalena
Atugoda	Dembatanpitiya		

DÉWÁLÉS.

Gandolaha Pattuwa.

Alapata	Bamunugama	Nawagomuwa	Walagama

[1] Furnished by the respective Kórálas. A comparison with the list given at pp. 7–9 of Sessional Paper XI. of 1863, will show the temples that have been abandoned, or sprung into existence, during the past thirty years.

Uḍuva Pattuwa.

Kahambiliyáwela	Maṇgedara (Pattini)	Maṇgedara (Kataragam)
		Waddeṇiya

Kiṛaweḷi Pattuwa West.—Dorawaka.

Kiṛaweḷi Pattuwa East.—Ambépussa.

Kandupiṭa Pattuwa.

Alwatura	Ambuwakka	Holaṁbuwa
		Yaṭṭógoḍa

KÓVIL.

Gandolaha Pattuwa.—Heḷamaḍa.

Kandupiṭa Pattuwa.—Minimaruwa.

2.—KINIGOḌA KÓRALE.

VIHÁRÉS.

Deyáladahamuṇa Pattuwa.

Kaḷugala	Kiwulponé	Maṇgalagama	Náranbeḍda
Kawudáulla			

Meḍameḍiliya Pattuwa.

Diyasunnata	Koṭagama	Muwapiṭiya	Pinnawala
Kiriwandeṇiya	Kuḍágama	Nawagomuwa	Walalgoḍa
Kossinna	(Meḍagoḍella)	Palleparape	Walpola

Walgam Pattuwa.

Dambulla	Kuḍágama	Puwakmoṭe	Uḍugama
Deḷiwala	Miduma	Udanwiṭa	Walpola
Gabbala			

DÉWÁLÉS.

Deyáladahamuṇa Pattuwa.—Maṇgalagama

Meḍameḍiliya Pattuwa.—Nawagomuwa.

Walgam Pattuwa.—Nugawella.

3.—GALBOḌA KÓRALÉ.

VIHÁRÉS.

Galboḍa Pattuwa.

Alkégama	Kempiṭikanda	Mákehelwala	Randiwala
Gaṇgoda	Keppiṭipola	Máliyadda	Uḍumahana
Kaḍigomuwa	Kiriyaṭenna	Muddaṇáwa	Yaṭimahana

Tanippéru Pattuwa.

Bodihatpiṭiya	Habbunkaḍuwa	Uḍattawa	Utuwana
Góndiwala	Híndeṇiya		

Egoḍapota Pattuwa.

Ambuḷugala	Doḍantale	Kappágoda	Padídora
Asmaḍale	Ereẉpola	Káriyagama	Pátagama
Attanagoḍa	Galdamuna	Kaṭugaha	Siyambalápiṭiya
Danagirigala	Gammanágoḍa	Lewuke	Wákirigala

Meḍa Pattuwa.

Aḷutnuwara	Dewanagala	Koṭa-vehera	Talgomuwa
Beminiwatta	Hiṇgula	Murutawala	Uhangoḍa
Bodenimulla	Keraminiya	Rukulégama	Wandurugoḍa

Gaṇṇé Pattuwa.

Anwárama	Huṇgampola	Malwatta	Uḍawatta
Hínaṭiponé	Kandé Viháré		

DÉWÁLÉS.

Galboḍa Pattuwa.—Kaḍigomuwa, Habbarakaḍuwa

Egoḍapota Pattuwa.—Asmaḍala.

Meḍa Pattuwa.

Aḷutnuwara	Galléḷla	Ówatta

KÓVILA.

Weḷideniya.

4.—PARANAKÚRU KÓRALÉ.

VIHÁRÉS.

Tunpaláta Pattuwa.

Aṁbalakanda	Dippiṭiya	Hatgampala	Rahala
Arama	Diwelgama	Kumbalgama	Rukmale
Araṇéka	Dumbuḷuwáwa	Meḍiliya	Selawa
Bakulwala	Eraminigammana	Mípiṭiya	Talgaspiṭiya
Balatgomuwa	Galgoḍa	Mórágammana	Weḷimanna
Bówalgaha	Ganédeṇiya	Nárangammana	Weẉala
Debatgama	Ginihappiṭiya	Nikapiṭiya	
Demaḷahiriya	Hakurugammana	Póndâpe	

Máwata Pattuwa.

Dikohopiṭiya	Mákuré	Tibboṭu-unumuwa	Wéwaldeṇiya
Kawuḍugama	Míḍeṇiya	Watura	Willanganmulla
Kehelwatta	Ranwala		

Kanduaha Pattuwa.

Bógala	Dégalatiriya	Huṇgampola	Weherabadawa
Bussella	Ganégala	Nápeḷla	

DÉWALÉ.

Tunpaláta Pattuwa.—Béruvila Mẹdiliya.

Kanduaha Pattuwa.—Tiyambaráhéna.

KÓVIL.

Tunpaláta Pattuwa.

Buḷugammana	Nikapiṭiya	Randiligama

THREE KÓRALÉS.

1.—DEHIGAMPAL KÓRALÉ.

VIHÁRÉS.

Baṭuwiṭa	Imbulána	Lewangama	Wendala
Doranuwa	Kaḍigomuwa	Mápiṭigama	Yaṭanwala
Galpáta	Kitalangomuwa	Niwunhéḷla	

DÉWÁLÉS.

Amitirigala	Kabuḷumulla	Lewangama	Mẹdagoḍa
Hapugammana	Kaḍadora		

2.—ATUḶUGAM KÓRALÉ.

VIHÁRÉS.

Atuḷugama	Ẹpalapiṭiya	Hakurugala	Miyanówiṭa
Dẹraṇiyagala			

DÉWÁLÉS.

Dẹraṇiyagala	Maḍawala	Pẹḷẹllégama

KÓVILA.

Bẹreṇḍi Kóvila.

3.—PANÁVAL KÓRALE.

VIHÁRÉS.

Mahara	Mániyangama

PÁTA BULATGAMA.

VIHÁRÉS.

Ambamalla	Raṇgalla	Uḍuwa

DÉWÁLÉ.

Amanáwala.

APPENDIX III.

FLAGS OF DISAWAS AND OTHER KANDYAN OFFICIALS.

Reference was made in the "Introduction" to the flags of the Four and Three Kóralés.[1]

The Maha Disáwa of the Four Kóralés was privileged to lead the way in war as well as at the annual *Daladá Perahẹra* and on other like occasions, and to have borne before him five insignia as marks of special honour, *viz.*, the great sun and moon banner (*Ira-handa-maha-koḍiya*), the *davuṇḍé*, *pachcha lansa*, *kotaviya*, or *iḷukkóla*, and a red flag.

The verses relating the circumstances under which the honours fell to *Hatara Kóralé* are extracted here from the "Maha-lékam-miṭiya."

1	රුහුණු මායා පිහිටි තුන්ලක කන්දළඩරට සතක් ඇ	ත්තේ
	වාන ස්දුරුය නමින් පරසිදු උඩුනුවර මුල්කොට පැවැ	ත්තේ
	පානසිවුතුඩ ලෙසින් නුවරට සිවුදෙසින් සිවුදිසාල	ත්තේ
	මානපසලත් කෝරලය සිවු මේ මහනුවරට ඉදිරිපැ	ත්තේ
2.	රාම දෙවුරද දෙවුන්දර සිට අළුත්නුවරට වඩින ගම්	නේ
	සෑම සිවුරඟ සෙනඟ සැදෙමින් මඟුල්දිව පෙරහැරින් සොඳි	නේ
	සෝමරිවි රූව පිහිටි කොඩියද පෙරටුකර ආ සෙසියන් එදි	නේ
	ඒමහත් මානයක් සිවුකෝරළේහට වනි එතැන් පට	නේ
3.	හරිඬේකොටු කොළඹ රජසිංහ නිරිදු රසිඟන් වත්ත වැඩසි	ට
	දවුඹේ සහ පව්වලන්සේ එල්ලුම්න් පොල්තුරෙක එමව්	ට
	ගෙනෙන්ඩේ වදහළෙන් කප්පිත්තාගෙ තරමද දැක්වූ අත්පි	ට
	දවුණ්ඩේ සහ පව්වලන්සය ලැබුනි සිවුකෝරළුට මානෙ	ට

[1] *Vide ante*, p. 3.

4. ලක මෙතුන් හිමි රුසිනරපති වඩිනු මඩකලපුවට සමයෙ ක
නෙකගණින් දන නසා ගල්ඔය රඳන කිඹුලකු දිවනෙතින් දැ ක
සැකනොවී කඟපතින් කොටමින් ඉකාතවියෙන් ඇනලූවෙන් විගසෙක
රැකනොගි දිවි ඉකාතවියත් සහ කිඳුලු ජලබාවිය ඇසිල්ලෙ ක

5. යෙත් පිරිස් මැද රුසිනරපති ඒදැ එක් පණනක් වදැ ලේ
ඇන්නවිට කිඹුලාට ජලයට ඇන්නගිය ඒ ඉළුක් ඉකෝ ලේ
දුන්නහොත් දැන් ගෙණත් සමනෙක් ඇතොන් සබයේ නොවීකෝලේ
දැන් ඉදවම් මානයට අත්පිට වදලේ එම ඉළුන්ඉකෝ ලේ

6. එවිට කප්පාහොඩින් සමනෙක් රැගෙණ අවසර දියට පැන ලා
එගෙට වැදලුන් කිඹුළු දකිමින් ගිරිය අතලා අනුව බිඳ ලා
දියට මතුකොට ගෙණත් දුන්වූ කලට මාහැගි කට්ටු බැඳ ලා
එවිට මානෙට ඉළුන්කෝලය ලැබුනි ඔහු යස උසස් කර ලා

7. කොඩියකුත් රතු බැඳපු සවරන් සදනසුදයට පෙරමූ නේ
ඉකාතවියත් සහ පවවලුන්සේ දවුණ්ඩයකුත් සමගි නේ
කොඩියකුත් නව පිහිඹ ඉර සඳ මාන පස මේ සමගි නේ
මෙම සිරිත් ඇති සතරකෝරලෙ දිසාවෝ යෙති පෙරමූ නේ

Translated the story runs :—

1. There are seven divisions in *Kanda uda-rata* of Tri Sinhala (Ruhuna, Máyá, Pihiti) ; of these, *Siduraráma* with Udunuwara as its capital has lying off it four districts, as a lamp has four projecting wick receptacles. In front of this great city (Udunuwara) lies *Hatara Kóralé*, recipient of the five honours.

2. When the god-king Ráma proceeded from Devundara (Dondra) to Alutnuwara in great state with a four-fold army "like unto a festival of the gods," the flag emblazoned with emblems of sun and moon (*sóma ravi ruva pihiti kodiya*) was borne in front. Since then the Four Kóralés have held chief rank.

3. King Rája Sinha, when at Rayigam-watta about to raise the seige of Colombo Fortress, suspended the *Davundé* (?) and *pachcha lansa* (spear) on a cocoanut tree, then bade "the captain" take them as he could. *Davundé* and *pachcha lansa* were then conferred on the Four Kóralés as marks of honour.

4. It chanced as on a day Rája Sinha, lord of Tri Sinhala, journeying to Batticaloa [*sic*] beheld with godly eyes in the *Gal-oya* (rocky stream) a crocodile that had killed many a man. He fearlessly struck the reptile with his sword, and thrust sore at it with javelin (*kotaviya*). The crocodile unable to escape with life, disappeared beneath the water, the javelin in its side.

5. On that day Rája Sinha made promise to the escort that accompanied him : "The crocodile has carried away the *iḷukkóla* that stabbed it. To any brave man in this company not overpowered by the sense of our royal presence, who will deliver to us the *iḷukkóla*, we will forthwith present the self-same *iḷukkóla* as a mark of honour."

6. Then stood forth a valiant man of Kappágoḍa (Galboḍa Kóralé), and having obtained permission of the king, plunged into the stream. Diving to where the crocodile lurked, he thrust his hands between its jaws and wrenched them asunder. Then he bore the monster to the surface and showed it to the king, who, lauding his courage highly, conferred on him the *iḷukkóla* as a mark of honour.

7. The Disávas of Four Kóralés, who bear, as is the established custom, the five marks of honour, *viz.*, the flag with figures of sun and moon, *davundé*, *pacheha lansa*, *kotaviya* and red flag, goes foremost to the ever victorious war.

The right to have distinguishing flags, or other insignia borne in front of them by Disáwas Ratémahatmayás, and Court officers may have been a custom handed down from mediæval times, and not improbably dates from the division of the Island into distinct districts under separate chiefs subordinate to a paramount king.

Its revival at least is synchronous with the institution of the *Daḷadá Peḷahara* in 1757 A.D., during the reign of Kirtti Śrí Rája Sinha, under the influence of the great reviver of Buddhism the hierarch Veliwita Saraṇaṅkara Saṅgha Rája.

The order of the Chiefs and Departments of the *Peḷahara* procession and the respective flags assigned to each seem to have been much as follows.[1] The two Adigars brought up the rear :—

Chief or Department.		Flags, &c.	
1 Maha Lékam Mahatmayá		...	*Lékammitiya* and style
2 Gajanáyaka Nilamé		...	*Hastiyá* (elephant) *maha-kodiya*
3 Kodituwakku Nilamé		...	*Kodi-tuwakku-eṭi* (gun flag) *maha-kodiya*
4 Hatara Kóralé Disáwa		...	*Ira-saňda* (sun and moon) *maha-kodiya*[2]
5 Sat Kóralé	do.	...	*Sinhayá* (lion) *maha-kodiya*
6 Úva	do.	...	*Haṇsayâ* (sacred goose) *maha-kodiya*
7 Mátalé	do.	...	*Sudu* (white) *maha-kodiya*
8 Sabaragamuwa	do.	...	*Paṭaredi* (yellow silk) *maha-kodiya*
9 Kóralé Tuna	do.	...	*Bhérunḍaya* (double-headed eagle) *maha-kodiya*[3]
10 Walapané	do.	...	*Mayura* (peacock) *maha-kodiya*
11 Uḍapaláta	do.	...	*Neḷum-mal* (lotus flowers) *maha-kodiya*
12 Nuwarakaláwiya	do.	...	*Gajasiṇha* (fabulous elephant-trunk lion) *maha-kodiya*[4]
13 Vellassa	do.	...	*Koṭiyá* (leopard) *Maha-kodiya*
14 Bintenna	do.	..	*Girawá* (parrot) *maha-kodiya*
15 Tamankaḍuwa	do.	...	*Valahá* (bear) *maha-kodiya*
16 Uḍunuwara Raṭémahatmayá[5]		...	*Swéta* (white) *kodiya*
17 Yaṭinuwara	do.	...	Flag
18 Tumpané	do.	...	do.
19 Hárispattuwa	do.	...	do.
20 Dumbara	do.	...	do.
21 Héwáheṭa	do.	...	do.
22 Kotmalé	do.	...	do.

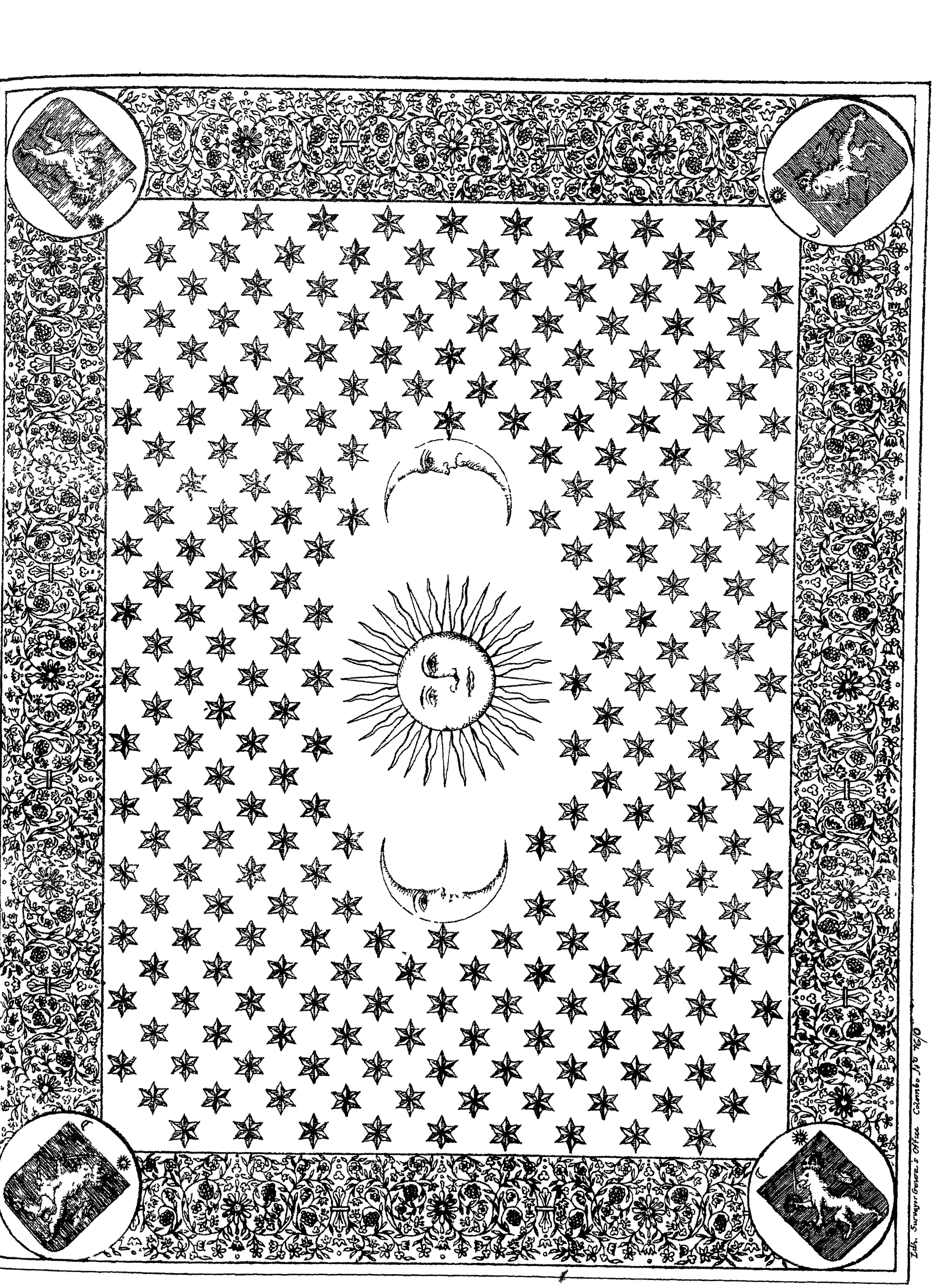
[1] Based on information furnished by Mr. T. B. Parnátella and a printed pamphlet, *Daḷadá Peḷahara Alaṅkáraya*. The value of the latter has been greatly minimized by careless editing.

[2] The plate has been drawn from the remaining portion of the very *Ira-handa-maha-kodiya*, which originally belonged to the unfortunate Levuké Disáwa of Four Kóralés.

[3] Plate reduced from a coloured native drawing furnished by Mr. T. B. Parnátella.

[4] No mention of this district in the *Daḷadá Pelahera*, though Disáwas of Ihaladolos pattu and Pahaladolos pattu (flag, *Vyâgra-maha-kodiya*) are included. As these pattu belong to the Seven Kóralés (already specified), possibly Nuwarakaláviya is intended. The flag of Nuwarakaláviya was a "lion" of some sort : by some supposed to have been a *Gajasinha* figured on a white ground.

[5] Between the Disáwas and Raṭémahatmayás came the elephants of the Daladá Máligáwa (with Déwa Nilamé), Náta Déwále (with Basnáyaka Nilamé), Maha (Vishṇu) Déwálé, Kataragam Déwálé, and Pattini Déwálé.



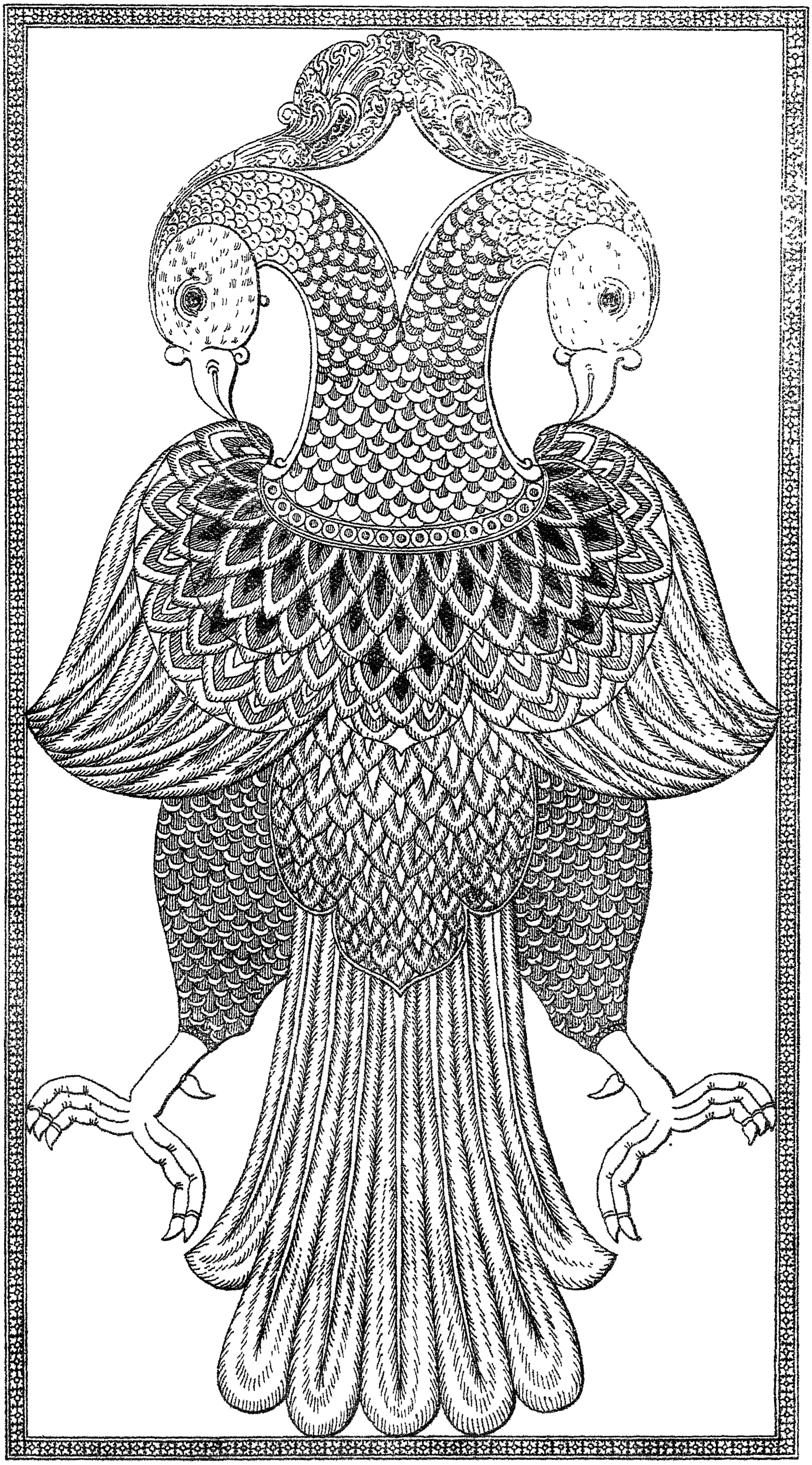
Lith. Surveyor General's Office Colombo 1876

IRA HANDA MAHA KOḌIYA

(FLAG OF THE FOUR KÓRALÉS)

BHÉRUṆḌA PAKSHA KOḌIYA

(FLAG OF THE "THREE KÓRALÉS")



Lith Surveyor Generals Office Colombo No 17/03

A Pereira del

Chief or Department.		Flags, &c.
23 Uḍa Bulatgama Raṭémahatmayá	...	Flag
24 Páta Bulatgama Raṭémahatmayá	...	do.
25 Maha Lékam Department	...	*Et-kaňda-lihiniyá* (a fabulous eagle ; the "roc") *koḍiya*
26 Nánáyakkára Lékam	...	*Nil-paṭa* (blue-silk) *koḍiya*
27 Atapattu Lékam	...	Flag
28 Vedikkara Lékam	...	*Ratu-paṭa* (red-silk) *koḍiya*
29 Vaḍana Tuwakkukára Lékam	...	*Sudu-paṭa* (white-silk) *koḍiya*
30 Paṇḍakára Lékam	...	*Ratu-paṭa* (red-silk) *koḍiya*

After the fall of the Kandyan Kingdom, the *Peḷahara* underwent considerable curtailment in magnificence. The Raṭémahatmayás had ceased even in Kandyan times to possess the privilege of owning flags, and in 1828 the Disáwas who joined the special Peḷahera held in honour of Sir Edward Barnes were but seven all told.

On the full-moon day of the month Wesak (Thursday, the 29th of May, 1828,) the principal chiefs and other Kandyans, zealous professors of the Buddhist religion, celebrated the festival *Daḷadá Pinkama*.

Pavilions were erected on a plain near the palace, and surrounded by fifty-three arches of honour, ornamented in various ways. Besides on the arches were erected flagstaffs, assigned as follows :— One for each of the Disávanies of the Four Kóralés and of Mátalé, and one for the Máligáwa, or temple of the tooth-relic. These flags were of red, white, and various colours.

The officers, chiefs, and Disáwas, clothed in silk and adorned with gold chains, proceeded to the *Daḷadá Máligáwa* in grand procession as follows :—

First, flags belonging to Gajanáyaka Nilamé, Lékams, and Disáwas ; then tom-tom beaters ; next musicians ; then Katupulle Pallegampaha Nilamé, having in his hand a rattan worked in gold, the Mátalé Disáwa and Mahagabaḍá Nilamé, each with a silver dagger in his hand ; then followed drum-beaters, trumpeters, and chank-blowers ; next the Governor and Governor's wife in palanquins and the other officers on foot. From the gate of the Governor's pavilion to that of the temple headmen of the Disávanies and minor districts armed with daggers and the Mudaliyárs and Muhandirams of Kandy dressed in their respective uniforms were ranged in two ranks. In this order the procession came to the gate and stopped. Then Dehigama Nawaratna Atapattu Wáhala Mudiyanse, the Diyawadana Nilamé of the *Daḷadá Máligáwa* brought out the relic on a bo-leaf wrought of gold. At this instant began all kinds of music with salvoes of cannon amid *sádu* shouts of the thousands of assembled people.

The shrine was conveyed with great pomp to the elephant and handed to the Pallegampaha Maha Nilamé, who gave it over to the hands of the Disáwas of Mátalé and Uḍapaláta mounted on the back of the elephant. Having placed it in the case intended for its reception the Disávas dismounted.

The procession was again arranged by order of Palligampaha Maha Nilamé and the other chiefs in the following order :—

1. Yalétenna elephant, next Kengalla elephant, then Rájawella elephant, then *Hastiyá-koḍiyá* (elephant flag) and hand flags, and then Dunuwila Rájakarunádhara, Ekanáyaka Dharmmakiriti Paṇḍita Mudiyansé Gajanáyaka Nilamé with a silver elephant-goad in hand and his people.
2. *Koḍi-tuwakku* (small cannon), *Koḍi-tuwakku koḍiya* (a flag bearing the device of a cannon) and hand flags followed by Rankotdivela Diwákara Vijayakón Mudiyansé Koḍi-tuwakku Lékama with a dagger in his hands and his people.
3. The *Iru-haňda-maha-koḍiya* (sun and moon flag) of the great chieftain of the Four Kóralés, and hand-flag followed by Molligoḍa Rájakaruná Senerat Wáhala Mudiyansé, Disáwa of Four Kóralés, with a silver cane worked in gold at Katupulle, and his people.
4. The *Sinhaya-maha-koḍiya* (lion flag) and hand flags of the Seven Kóralés accompanied by the Mohoṭṭála of the Disávani and his people.
5. The *Sudu koḍiya* (white flag) and hand flags of Mátalé Disávani accompanied by Dulwewa Nawaratna Vikramasiṅha Samarakoon Jayatilaka Paṇḍita Mudiyansé, Disáwa of Mátalé, with a silver dagger in hand, his Mohoṭṭála and his people.
6. The *Paṭa-reḍi koḍiya* (silk flag) and hand flags of Sabaragamuwa Disávani accompanied by Doloswala Kotaláwala Vijayasundara Vikramasiṅha Tennakoon Mudiyansé, Disáwa of Sabaragamuwa, with a silver dagger in hand, the Mohoṭṭálas of his district and his people.
7. The *Bhéruṇḍaya koḍiya* (double-headed eagle flag) and hand flags of the Three Kóralés and its Disáwa, Eheliyagoḍa Dasanáyaka Ranasiṅha Mudiyansé, his Mohoṭṭálas and people.
8. The *Mayura koḍiya* (peacock flag) and hand flags of Walapane and its Disáwa, Mullegama Hérat Davuṇḍa Vikramasiṅha Ekanáyaka Abhayakoon Paṇḍita Rajapaksha Mudiyansé,[1] his Mohoṭṭálas and his people.
9. The *Nelum-mal koḍiya* (lotus flag) of Uḍapaláta accompanied by its Disáwa, Unambuwé Rájakaruná Rájapaksha Tennakoon Wáhala Mudiyansé, with silver dagger in hand, his Mohoṭṭálas, and his people.

Then came in order the flags of the Máligáwa, tom-tom beaters, musicians, drummers, trumpeters, chank-blowers, men bearing torches of various descriptions.[2]

APPENDIX IV.

CARTOGRAPHY OF THE KEGALLA DISTRICT.

The cartography of Ceylon, ancient and mediæval, well deserves as a whole the attention of students of its historical geography. Many a clue may be gathered from old-time maps towards the elucidation of the Island's fitful history. At a glance can often be understood the approximate extents and relative positions of its several principalities and divisions, varying as the waves of conquest or peaceful advance swept here and there.

Even as regards portions comparatively so small as the Four and Three Kóralés, a careful scrutiny of early maps (mostly dating from the seventeenth century) reveals certain instructive facts—the comparative importance at the day of villages now of little or no moment—the non-existence or insignificance (as proved by the cartographers ignoring them) of others since risen to notice under circumstances not always patent—the outposts of Portuguese and Dutch in Kandyan territory—and the strange vagaries of map marks when dealing with an unknown country and native names.

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[1] Mullegama was the first and last *Siyapattuvé Maha Nilamé*, or chief of the hundred *pattu* of the Katabulla villages. The office was created by the last King of Kandy.—B.

[2] *Daḷadá Peḷahara*, pp. 7–9. See, too, Journal R. A. S. 1836, vol. III., pp. 161–4, and Service Tenures Commission Report, 1872, p. 462.

The following summarized details gleaned from such maps as have been available for collation will help to explain the gradual growth of European knowledge regarding the Kégalla District :—

A.—English map, 7½ in. by 6½ in., of Taprobane or Salike, compiled from Ptolemy and Pliny. —(Tennent, Vol. I. 560 J. Arrowsmith.)

The south-central *Malaeae Montes* cover the present Four and Three Kóralés and Bulatgama, together with much other Kandyan territory.

B.—Dutch Map, 11½ in. by 7¾ in. Spilbergen's Voyage, 1601–4, dedicated to Prince Maurice of Nassau (*'t Historiael Journael van de Voyagie ghedaen met drie schepen...naer d'Oost Indien...onder 't beleyt van den Heer Admirael Jonis van Spilber gen...*).

This small map is reversed, *Colombo*, &c., appearing on the *east* coast. Kóralés not marked. Similar churches or forts are shown at *Setafaco* ("a great state where the King of *Celon* has his Court"), *Grovenelle*, *Maniratuatte*, *Duely*, *Matappeti Uttonnor*, *Tran*: *Ganiattani* (square fort with four bastions), *Tran : Ballene* (square fort, church (?) inside)—these being the stages from Sítáwaka to Kandy on the old road.

C.—(i.) *Insula Zeilan olim Taprobana nunc incolis Tenarisim.* Uncoloured, 20 in. by 16 in.

(ii.) *Insula Zeilan.....Tenarisim, Amsterdam. By Jacob Colom opt. water*, 1663. Outlines and forests coloured.

(iii.) *Insula Zeilan ..... Tenarisim, Amstelodami Sumptibus apud P. Schenk et G. Valk. cum Priv :*

Kóralés not given. "*Reino de Ceitabaca*" contains *Ceitabaca*, a large fortress (*fortaleza* "where the King of *Ceylon* has his Court" with crown above, churches or forts, as in **B.**

D.—Portuguese Map, 11¾ in. by 8 in., "a remarkable evidence of the very slight knowledge of geography possessed by his countrymen in the 17th century." (Ribeiro's *Fatalidade Historica da Ilha de Ceilao.*)

Tiny churches (? forts) drawn at *Ruanella* (35), *Manicavaré* (36 , *Ceitaváca* 37), *Serra de Balane* (43). Of districts only *Quatre corlás* (56) specified.

E.—*Ceylon olim Taprobana incolis Tenarisin et Lekaun dicta maxima et simul ditissima. Maris Indici Insula accuratissima aeri incisa et excusa cura et sumtibus Matthaei Seutteri S. raes, et Reg. Cath. Maj. Geogr. Augustano.*

German map, 22¾ in. by 19½ in.; coloured; undated. Divisions hopelessly inaccurate : two kóralés, Atulugam and Panával, marked. Forts : square stockades at *Sitavaq.*, and *Arondore*, and *Pittengálden;* round palisaded stockade at *Ruanelle;* ordinary (two bastions), at *Tantote* (Kannattota)—all with black and white flags flying.

F.—*Insula Ceilon olim Taprobana incolis Tenarisin et Lankaun exastissime delineata et nuperrime edita per Nicolaum Visscher. Amst : Bat :*

(i.) Dutch map, 23¼ in. by 19½ in.; undated. Only differs from **E** in its more fanciful colouring of divisions and flags (red, white, black).

(ii.) *Do.* Uncoloured.

G.—*Insula Ceilon et Madura exactissime delineata et nuperrime edita, per R. and J. Othens.* Dutch map, 23¼ in. by 19¾ in.; undated. Coloured roughly, flags and forts as in **E.**

H.—(i.) *Pascaet van't Eylandt Ceylon voordesen Taprobana, by de Inwoonders genaemt Lankaun, by Gerard van Keulen. Met priviligie voor 15 jaar.*

Dutch map, 23½ in. by 20 in.; undated. Beautifully coloured in pale pink and yellow, with mountains brown, forests green, churches (? forts) red. Kóralés all named.

(ii.) *Do.* Uncoloured.

I.—*'t Eylandt Ceylon voordesen Taprobana. By de Inwoonders genaemt Lankaun't Amsterdam gedruckte, by Hendrick doncker in de Nieubrugh steegh in't Stuermans Gereetschap.*

Dutch map, 24½ in. by 21 in., similar to **H.**, but only coloured in outline. Fewer names given.

J.—*Carte de l'Isle de Ceylan, Dressée sur les Observations de Mrs. de l'Academie Royale des Sciences par le Sr. de L'Isle. A. Amsteldam chez Jean Covens et Corneille Mortier, Geographes. Avec Privil.*

Dutch-French map, 22½ in. by 18½ in. Coloured in outline. All kóralés given, except Paranakúruwa, and Handapandunu. Forts at *Sitlavacca* and *Manicraoiare.* Divisions and arrangement utterly erratic. "*Tun courly*" (Three Kóralés) adjoins the sea immediately south of "*Deserts de Madampé*" (Chilaw District), with "*Houttera courly*" (Four Kóralés) inland. South of these lie "*Pitigal Corla*" and "*Les Sept Corlas*" (in which is included "*Biligol Corla*"), and south-east again "*Les Quatre Corlas.*"

K.—Le Grand's map (*Histoire de l'Isle de Ceylan*) ; uncoloured; dated 1700. Virtually identical with **J,** but smaller, 21¼ in. by 16½ in.

L.—*Insula Ceylan olim taprobana nunc incolis Lankaun.* Map in Baldæus ("*Beschryving van Malabar, Choromandel en Ceylan, &c., Amsterdam*, 1672"). Quite as haphazard in arrangement of divisions, &c., as **J, K.**

A dotted circle enclosing "*Candy Regnum*" includes "*Parnecuru*" (Paranakúruwa) and "*Galbade Corla.*" "*Kindigodde Corla*" placed within the dotted limits of "*Ouva principatus.*" "*Handapadunne*" within the Chilaw District. The Three Kóralés covered by "*Ceytavaca Regnum.*" "*Quatre Corla*" inland between "*Sapita Corle*" (which it seems to embrace), and "*Cota*" on the east. A fort at *Ceytavaca.*

M.—*A New Map of the Kingdom of Candy Uda in the Island of Ceylon.* (Knox, "*An Historical Relation of the Island of Ceylon in the East Indies.*") Uncoloured : 15 in. by 11½ in. Identical with **L** in outline and general features and nomenclature of the seaboard, but far more reliable for the Kandyan country. "*Hottera Courle,*" "*Tuncourly*" located with fair correctness. Paranakúruva and the Three Kóralés not given. "*Dolusbaug,*" a range of hills accurately placed.

N.—*Vieuwe Kaart van't Eiland Ceilon uitgegeven te Amsterdam, by Isaak Tirion.*

Dutch map, 14¼ in. by 11 in. Divisions differently coloured. Topographical confusion is carried to absurdity in this ambitious map. "*De Vier Korle*" and "*De Drie Korle*" are correctly placed, but the former is made up of "*Kindigod Korle*" and the Three Kóralés ; whilst the latter division stretches over three of the kóralés of the Sabaragamuwa District. The Four and Three Kóralés ("*Hottera Korle,*" "*Tun Korle,*" the latter embracing *Chilauw*) are repeated as in **J, K,** north of "*De Seven Korle,*" in which is "*Galbade.*" "*Dolushaug*" within "*t Ryk van Kandy.*"

O.—*Nieuwe Karte.....Ceilon opgestelt door Francois Valentyn, J. van Bram, et G. onder der Linden, Excud. cum Privil:*—

Map in Valentyn's "*Oude and Niew Oost Indien*," &c. Identical with **N**, but larger and uncoloured.

P.—*Partie de la nouvelle grande Carte des Indes Orientales, contenant les Isles Maldives, Ceylan, Malacca, Sumatra, &c., avec les Terres adjacantes de Couchin, Negombo, Colombo, Sourabaia. Dressée avec soin, sur plusieurs cartes manuscrites par un habile connoisseur; et publiée à Amsterdam par R. et J. Ottens, Geographes.*

Dutch-French map, 23¾ in. by 19½ in.; coloured. Ceylon portion (*Carte de Nigombo, Colombo*) 7½ in. by 6½ in. Strips of Beligala and Dehigampal Kóralés only given. At *Sitavacca* a fort with four bastions coloured red. *Arandery* shown in "Cattugampelle Korle," North-Western Province.

Q.—*A New Map of the Island of Ceylon, compiled by Captain Schneider, Engineer, Colombo*, 1813. (*Published by Black, Parbury, Allen, Nov.*, 1816.)

English map, 20½ in. by 12½ in.; coloured. The conservatism of Ceylon cartography even into the nineteenth century is well illustrated by this emanation from the Surveyor-General's office of the day. Captain Schneider's map perpetuated some of the worst errors of the old Dutch mappists, and added others. "*Tun Corle*" and "*Ootera Corle*" (Three and Four Kóralés) are still made to do duty *north* of "*the Seven Korles.*" "*The Four Corles*" cover Beligala directly north of "Galboda," itself north of Kinigoda and Dehigampal Kóralés. South lies Panával Kóralé and beyond (south-east) Atulugam Kóralé. The orthography of place names is shamed by many maps a century and a half older.

Bulatgama, under that name, first appears, as already stated,[1] in Davy's map ("*An Account of the Interior of Ceylon*," 1821), published by Longman, which, with the many more recent maps, hardly come within the legitimate cartography of the present Report.

LIST OF NAMES OR KÓRALES, VILLAGES, &c., FOUND IN MAPS **A** TO **Q**.

Beligal Kóralé :—*Welli Corla* (**H**); *Biligol Corla* (**J, K**; *Billigol Courle* (**M**); *Billigal K* (**N, O, P**); *Ballagal Corle* (**Q**).

Ampe :—*Ampe* (**E, F, G, H**); *Ampattela* (**N, O**).

Arandara :—*Arandore* **E, F, G, H, L, N, O**); *Arrundery* (**J, K**); *Orrondary* (**M**); *Arandery* (**P**).

Atále :—*Atteley* (**E, F**); *Ampattele* (**N, O**).

Atugoda :—*Atiegoda* (**E, F**).

Bisówela :—*Bilawolla* (**E, F**); *Bilawalle* (**Q**).

Dedigama :—*Dedigame* (**E, F**).

Dívela :—*Diuely* (**B**); *Dively* (**C, J**); *Diviella* (**H, I, L**).

Dorawaka :—*Durawaga* (**E, F**); *Daravaque* (**H, I**); *Dorawaka* (**L**); *Dorravake* (**N, O**); *Dorawaka* (**Q**).

Hapuwita :—*Hapowity* (**E, F, H, I**).

Menikkadawara :—*Maniratuatta* (**B**); *Manieratcate* (**C**); *Manicavaré* (**D**); *Manicarvara* (**E, F, L**); *Manicarva* (**H**); *Manicarvare* (**I**); *Manicraoire* (**J, K**); *Manikramare* (**N, O**).

Pitagaladeniya :—*Pittengalden* (**E, F**); *Pittigaldeni* (**H, I**).

Kinigoda Kóralé :—*Kindigodde Corle* (**H, I, L**); *Kindigod Corle* (**J, K**; *Korle* **N, O**); *Kenagoda Courle* (**M**); *Kindigod Korle* (**N, O**); *Kindigot Korle* (**Q**).

Galboda Kóralé :—*Galdade Corla* (**H, I**); *Galbade Corla* (**J, K, L**; *Corle* **Q**); *Galbaddae Courle* (**M**); *Galbade Korle* (**N, O**).

Alutnuwara :—*Altonnor* (**B**); *Altanoor* (**C**).

Attápitiya :—*Matapeti* (**B**); *Matapetti* (**C**); *Attapitti* (**H, I, L**); *Attapittie* (**Q**).

Balana :—*Tran: Ballene* (**B, C**); *Serra de Balane* (**D**); *Balane* (**H, I, J, K, L, N, O**); *Balany Cande* (**Q**); *Valane* (**J, K**).

Ganetenna :—*Tran: Ganiattani* (**B**); *Ganiattany* (**C**); *Ganeattena* (**E, F, H**); *Ganatani* (**J, K**); *Ganiatany* (**L**); *Gaanitheene* (**Q**).

Handapandunu Kóralé :—*Hannepadunne* (**H**); *Handepadunne* (**I**); *Handapadunno* (**L**); *Handa Pondoun* (**M**).

Paranakúru Kóralé :—*Parnecur* (**H, I, L**).

Alpitiya :—*Alpity* (**E, F**); *Alpitty* (**H**).

Dehigampal Kóralé :—*Delugambale Corla* (**H, I**); *Dehibambale Corla* (**J, K**); *Dehigambal* (**L**); *Dehegample Korle* (**N, O**); *Hegampale Corle* (**P**); *Dehigampolle Corle* (**Q**).

Amitirigala :—*Mitrigalle.*

Kannattota :—*Canasture* (**E, F, H, I, L**); *Kanasture* (**Q**); *Tantotte* **E, F**); *Tontotte* (**N, O**).

Mattamagoda :—*Matinigowe* (**E, F**); *Maamigowe* (**H**).

Ruvanwella :—*Grovenelle* (**B, C, J**); *Ruanella* (**D**); *Ruanelle* (**E, F, H, J**); *Sardanella* (**I**); *Ruwanelle* (**N, O**); *Roenvelle* (**Q**).

Ritigaha-oya :—*Pittegaka-oya* (**Q**).

Atulugam Kóralé :—*Atulugam Corla* (**E, F**); *Attulugam Corla* (**H, I, J, K, L, N, O**); *Corle* (**Q**).

Epalapitiya :—*Epelpiti* (**E, F, H, I**).

Deraniyagala :—*Deurugalle* (**E, F**); *Durugalle* (**H**).

Sítáwaka :—*Setafacco* (**B**); *Ceitabaca* (**C**); *Ceitavaca* (**D, L**); *Sitavaq* (**E, F**); *Settavaqua* (**H, I**); *Sittavacca* (**J, K, P**); *Sitavaca* (**N, O**); *Sittuak* (**Q**).

Taldúwa :—*Toldour* (**E, F, H**); *Teldeo* (**H, I**); *Taldee* (**L**).

Timbiripola :—*Timbripole* (**E, F**); *Timbri* (**H, I**).

Panával Kóralé :—*Panaval Corla* (**E, F, J, K**); *Panavale Corla* (**H, I, L**); *Panaval Korle* (**N, O**); *Palawelle Corle* (**Q**).

Bulatkohupitiya : *Blattopitte* (**E, F, H**).

Uduwa :—*Odewe* (**E, F, H**).

Dolosbágé :—*Deleswage* (**J, K, O**); *Dolusbaug* (**M**); *Dolushaug* (**N**).

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[1] *Ante*, p. 3.

APPENDIX V.

BOUNDARY BALLADS.

Below are given some snatches of local ballads picked up in the border villages. These detail some of the boundaries of the Four Kóralés on the confines of the divisions formerly known as *Kanda-uḍa-raṭa*, or, as Robert Knox has it, "in one word *Conde Uda*, which signifies On top of the Hills."

The wall of hills stretching from Parapé-kanda in Kinigoḍa Kóralé along Alagalla, Belangalla, Alpiṭikanda to Rahalagala and the Doloṣbáge range forms a natural boundary between the "hill country" (*Kanda-uḍa-raṭa*), as understood in Kandyan times, and the Four Kóralés.

The line of boundary of the Galboḍa and Paranakúru Kóralés is well defined in the following verses now known only to a few :—

Galboḍa Kóralé.

තනඳෙක පිහිල්ලෙන් අයගමද්ය දෙව ට
දූනගන ලකුණු යනු ගල්වැඹ කෙවු ගල ට
ගුණ සොඳ දැලකිඳ පසුකරලා එවි ට
සලකුණු තුන පසුව දිවුරුම් මැඩිල්ල ට
මූ රු තැ න් ලෙනෙන් ඊරියගොල්ලේ මඩ ට
පෙ ර පි න් පැවති මහතුන් කළ පිළිවෙල ට
නි ය නි න් නියම ඉමදුනු අටවන ගල ට
මෙලෙසි න් ලකුණ ඇති ගල්බඩ කෝරලෙ ට

From the valley between "The Breasts" (*Tana-deka-pihilla*) to *Diyagama* watershed (*Diyadewaṭa*)
Noting (these) marks, pass on to *Gal-temba-keṭu-gala* (the rock on which a stone pillar is cut)
Then crossing fertile *Deḷakinda*,
Pass the three boundary marks on to *Divurummeḍilla*.

From *Muruteṇ-lena* to the bog of *Íriyagalla*,
According to the directions marked by fortunate great men of yore,
The fixed boundary is *Dunu-aṭawana-gala* (the rock on which bows are drawn)
Thus run the boundaries of *Galboḍa Kóralé*.

Paranakúru Kóralé.

උරගුන් නසින් වසඳාකඩට එකක රේ
උරිරු රසබොජුන් පවිතේට එකක රේ
මියුරු රසමුලක් පවිතේට යටක රේ
ගජතු පෙරවලිය ඒ මැදව අසුක රේ
මමත් දනිමි සකි නුබ කියන මා රු වා
බතලේගලට නසිනන්කඩ අමා රු වා
රහලගලේ කෙලකෙල ඉන්නසී රු වා
මෙතුන මැද නොවෙද සකි පරණකූ රු වා

Cobras (*nayi*) and snakes collected in a cloth (*kaḍa*),
Blood (*lé*) and sweet food (*rasa bojun = bata*) gathered on a rock (*gala*),
Sweet (*raha*) root put (*la*) under the rock (*gala*),
The ancient line of elephant (catchers) embraced (*gajatu pera valiya, i.e.*, Paranakúruva) in their midst

Friend! I too know [can solve] the riddle you tell
Is it difficult [to understand] *Bata-lé-gala* and *Nayinan-kaḍa?*
Lo! how they (elephants) gambol on *Raha-la-gala*
Friend! Is not *Paranakúruva* in the centre of these three?

රණගුණපොකුණ මුරුතේ කඩවත මැදි නා
ගුණ සොඳ මාතලාගල බෙරවිල පෙනෙ නා
අහුපිනිඇල්ල සහ කළුණගලෙන් ය නා
කිනිහිරිගලට දිප්පතනේ කොන පෙනෙ නා
වැ ල් බැඳි නුගේ පසුකර මල්තලාව දියසලාව ට
ග ල් කුඹුරෙන් ආවම බතලේගල ට
ප ල් ලේකොනේ හෙනවැදි ගල්ඇනේ සි ට
තැ ල් ල වැවුනු දෙරුවෙන් දුනු තිඹුගල ට
රහලගල පසුව කරගල මහගල ට
කුරුම්නි දෙලෙන් බලවත්ගම කඩවත ට
අල්පිටිකඳ මුදුනේ ගල්තලාව ට
පරණකුරුවට කඩඉම නිමසි ව ට

Through *Raṇa-guṇa-pokuna* and the centre of *Muruté-kaḍawata*
There comes into sight *Mátalá-gala* and *Berawila*, salubrious ;
Then skirting *Ahupini-ella* and *Kalu-una-gala*,
Pass on to *Kinihiri-gala*, whence a point of *Dikpatane* is seen.

Passing *Weḷbendi-nugé* to *Mal-taláwa Diyasaláwa*,
And thence through *Galkumbura* to *Batalégala*,
From *Hena-weḍigal-ena* at *Pallé-kona*
To *Dunu-tibu-gala* beyond *Teḷla-weṭunu-doruwa*.

From *Rahala-gala* to *Kara-gala* and *Maha-gala*,
From *Kurumini-dela* to the *kaḍawata* (boundary) of *Balawat-gama*,
To *Gal-taláwa* on the summit of *Alpiṭi-kanda :*
Thus end the boundaries of *Paraṇakúruwa*.

To these may be added two verses relating to that portion of "Hañdapandunu Kóralé," now called Máwata Pattuwa of Paranakúru Kóralé :—

Máwata Pattuwa.

දුනුෂ්වනගලෙන් වැලිමළුවේ ගල ව
වැලිමළුවේ ගංලන් ගොනුකුර කෙටු ගල ව
ගොනුකුරකෙටු ගලෙන් නාගරකෙටු ගල ව
තුන්මුන හෙල පසුව කළුකොහොව්ලවල ව

දුනුකෙසියාගල පසුකරගන ගොසි නා
රණකෙලි කොඩිය බැඳගල කොටුවෙන් බසි නා
කඩුතුනකෙටු ගල පසුකරගන ගොස් නා
යන කල හිමේ ගජතුන් පොකුණව බසි නා

From *Dunu-atawana-gala* to *Veli-maluwé-gala*,
From *Veli-maluwé-gala* to *Gonu-kura-keṭu-gala* (rock on which a hoof of an ox is cut),
From *Gonu-kura-keṭu-gala* to *Nágara-keṭu-gala* (a rock on which "Nágara" characters are inscribed) ;
Passing *Tunmuna hela* on to *Kalu-kohowila-wala.*

Crossing *Dunukeyiya-gala*,
Descend from the rock fortress whereon a flag of war is hoisted.
Then passing *Kaḍu-tuna-keṭu-gala* (rock on which three swords are engraved)
Traverse the forest until (you) reach *Gajatun-pokuṇa* (elephant tank).

GLOSSARY.

Abharaṇa—ornaments, jewellery, insigna of god or goddess.
Ábharaṇa-paṭṭale—guild of gold and silversmiths.
Adigar—See *ante*, p. 107
Aḍukkuwa, *pl.* Aḍukku—assortment of provisions ready dressed (*i.e.*, for a chief or other important person).
Agul-taṭṭuwa—ancient form of lock with sickle-shaped key.
Anágata—future.
Aňda—See *ante*, p. 116.
Aňgula—double canoe; two or more canoes lashed together to form one boat with a flat deck.
Anunáyaka—the second high priest of the Buddhists.
Árámaya—place of pleasure, garden or grove; residence of the disciples of Buddha; monastery.
Aramudala—treasury.
Arhat—the highest order of Buddhist saints; one who has attained the final stage of sanctification.
Ásanaya, *pl.* Ásana—seat or throne; altar for flower offerings to Buddha and the gods. See Mal ásanaya.
Ashṭa-dig-gaja—"the elephant caryatides," supposed to support the eight points of the heavens.
Aswedduma—See *ante*, p. 116.
Aṭuwa, *pl.* Aṭu—granary.
Avatáraya, *pl.* Avatára—descent. Used by various Oriental races to express the incarnation of their deities; in Hindú mythology, particularly applied to the incarnation of Vishṇu in ten principal forms. In present Sinhalese use—ghost, apparition.
Ávuda—tools, implements (of a Dewálé), insignia of gods.
Aviññánaka—inanimate.
Baḍaweḷili—land granted by Government to certain individuals in consideration of offices held, or services rendered, by them.
Baṇa—the sacred writings of the Buddhists; sermons on the tenets of Buddha.
Baṇa-gé; Baṇa-maḍuva—hall wherein the sacred writings (*baṇa*) of the Buddhists are read or recited; a preaching hall (*cf.* Dharmma śáláva).
Beli—*Ægle marmelos*.
Bemma—embankment, revetment.
Bhéruṇḍa-pakshi—mythical double-headed eagle; lit. "bird of terrific form" (*cf.* Ét-kaňda-lihiniyá or roc).
Bó or Bó-gaha (Sans. and Páli, Bódhi)—the sacred fig-tree (*Ficus religiosa*) beneath which Gautama is said to have attained Buddhahood.
Bódhi-chaitya—the sacred bó-tree (*chaitya* "sacred tree," or "monument of worship").
Bódhi-koṭuwa, Bódhi-maluwa, Bó-maluwa—the terraced area round a bó-tree.
Bódhisatwa (Sin. Bó-sat)—name applied to Buddha in his previous births.
Bómaluwa—See Bódhi-koṭuwa.
Budu-reṣ—the fancied rays or effulgence emitted by the body of Buddha.
Chakra—wheel, circle; symbol of the Buddhist *dharmma*; also used of the discus of Vishṇu.
Chakravartti-rája—a ruler, the wheels of whose chariot roll everywhere without obstruction; supreme ruler; lord of the world.
Chámara—whisk or fly-flap, made from the tail of the Indian yak; large fan for kings, &c., made of kaskas grass roots.
Chámarayó—whisk bearers.
Chatra (Sin. Sat)—state umbrella, used as an ensign of royal or delegated power.
Chitra-kárayó—painters.
Dágaba (Sans. *dhátu* "relic," *garbha* "womb")—Buddhist monument, bell-shaped, rising from projecting basement and surmounted by a square tee (*hatares koṭuwa*) and a pinnacle of concentric rings (*koṭa*). Dágabas differ in shape according to the age and the purpose for which they were built, the oldest form being hemispherical. They were erected over sacred relics of Buddhas, or on spots consecrated as the scenes of their acts, over relics of Buddhist saints, and ashes of the dead (Cunningham). Syn. Chaitya, Thúpa, Stúpa.
Daḷadá—the tooth-relic of Buddha.
Dambadiva (Sans. Jambu-dvipa)—In Hindu cosmography one of the seven continents of the world, "so named either from the *jambu* trees abounding in it, or from an enormous *jambu* tree on mount Meru. It implies (according to the Puráṇas) the central division of the world including India; with Buddhists it is confined to India." (M. Williams, *Sans. Dict.*)
Dáyakayá, *pl.* Dáyakayó—donor; one who contributes to the support of priests or upkeep of a temple.
Del—tree (*Artocarpus nobilis*).
Demál-gé (*de* "two," *mál* = *mahal* "story," *gé* "house")—two-storied building.
Demál-páya (*páya* "palace")—two-storied palace or temple.
Depata, Depota—"bi-form;" *arch.* intersecting scroll ornamentation.
Déválé-gama—See *ante*, p. 115.
Déválaya—temple of the Dévas or gods.
Déva-mandiraya—temple of the gods; Dévalé.
Déva-rúpa—image of god or goddess.
Dévatá-koṭuwa—the square tee of dágaba. Also called Hataręs-koṭuwa.
Déva-vimánaya—car or chariot of the gods, sometimes serving as a seat or throne, sometimes self-moving and carrying its occupant through the skies; other descriptions make the *vimána* more like a house or palace, and one kind is said to be seven stories high. (M. Williams, *l.c.*)
Dharmma-chakra—the wheel or circle of the law, denoting the vast range of the *dharmma* or doctrine of Buddhism symbolized by a *chakra*.
Dhátu-chaitya—relic-house, dágaba.
Dig-gé—the vestibule of a Dévalé.
Divul—wood or elephant apple (*Feronia elephantum*).
Dorakaḍa-asna—a long epistle recited at the close of a religious ceremony called Pirit (Buddhistical festival of reciting certain protectionary formulæ), by a Buddhist priest and a young layman dressed in clean white clothes, especially instructed and made to conform to certain rules. The *asna* (often compiled for the occasion) is repeated loudly at the threshold (*dorakaḍa*) of the pulpit (*mandapa*) where the priests read the *baṇa*. It is believed that the Dévas and spirits assembled to hear the *baṇa* will not depart until the *dorakaḍa-asna* is recited. By it they are invited to participate in the merits of the religious ceremony.
Doraṭu-pálayá (Sans. Dvárpála)—janitor.
Édaṇḍa—light flying bridge, log or beam thrown across a stream.
Épá—title formerly applied to the heir-apparent to the Sinhalese throne.
Eraminiya—thorny plant (*Zizyphus rugosa*).
Esaḷa—name of month (June–July).
Étaná—term of respect applied to females; lady.
Ét-hoňdawel (lit. "elephant-trunks")—stone balustrades to steps, in the form of elephant trunks conventionalized.
Gabaḍá-gama—See *ante*, p 115.
Gabaḍá-gé—storehouse or room.
Gaja-sinhaya—fabulous beast, half lion, half elephant; sometimes carved on stone balustrades to steps of ancient temples, &c.
Gal-addó—goldsmiths; lapidaries.
Gallat-gama—See *ante*, p. 115.
Gal-sannasa—rock inscription.
Gal-viháré—rock temple.
Gaman-máligáwa—halting-place for chiefs and other important persons.
Gama-rála } —chief man in a Kandyan village.
Gamayá }
Gam-vittiya—land dispute.
Gasmandá—rank amongst the Roḍi caste given by a Hulaváliya, the chief over the Roḍi. See *ante*, p. 52.
Geṭa-liya (lit. "creeper-knot")—*arch.* ornament often found on the shoulder of pillar bases below octagonal shafts, resembling a conventionalized cobra's hood; hence called Nágabandha.

Godḷella—mound, rising ground.
Gones—rafters; *arch.* drooping lotus bracket capital (*e.g.*, those in the Audience Hall at Kandy) either of stone or wood.
Gótra—family, race, tribe.
Grahayó—the planets.
Halaṇ (*sing* Halaṁba)—the sacred bangles of the goddess Pattini.
Haṇa—fibre, twine.
Haṇsa—the sacred goose of Hindu mythology.
Haṇsa-puṭuva—*arch.* fanciful design, carved or painted, of two profile hansas with necks interlocked.
Handun-kúḍuva—mid-room *(antarála)* between the vestibule *(díg-gé)* and adytum *(máligáva)* in some Déváles (*e.g.*, Alutnuvara).
Haramakkárayá—fencer. See *ante*, p. 50.
Hataṛes-koṭuwa—square tee of dágaba.
Héna—See *ante*, p. 116.
Hulaváliya—headman over the Roḍi.
Húniyam-dévatáwá, Húniyam-yakshayá, or Oḍḍi kumára Húniyam-dévatáwá—son of Susiri, queen of Ságalpura in Maduraṭa. He is the principal demon connected with the form of sorcery called "Húniyam." He always rides on a horse. He has six different apparitions: in the first he is called Kaḷu-oḍḍise, or demon of incurable diseases; in the second Ňága-oḍḍise, or demon of serpents; in the third Kumára-oḍḍise, or demon prince; in the fourth Demaḷa-oḍḍise, or Tamil demon; in the fifth Gopaḷu-oḍḍise, or demon of cattle; and in the sixth Raja-oḍḍise, or royal demon.
(Jour. R.A.S., C.B, Vol. IV., No. 13, 1865–70).
Ipul, Upul—the blue lotus (*Nymphœa cœrulea*).
Ira-haňda-koḍiya—the sun-and-moon flag of the Four Kóralés.
Irdhi—strictly Ṛiddhi, *q. v.*
Kaḍavata (corrupted into "gravet")—post, watch.
Kavikára-maḍuwa—the musical hall or department of Sinhalese kings (with the poet laureate for the time being at its head), where singing and dancing were carried on.
Kalasa—water pot; *arch.* vase-shaped capital. See Punkalas and Puhul.
Kalpa—in the mythology of the Hindus a kalpa comprehends a day and night of Brahma, equal to a period of 4,320,000,000 years, measuring the duration of the world.
Kandarpa—a name of Káma, the Indian Cupid.
Kantha (lit. "neck")—*arch.* block, dado.
Kapu-kama—"Kapuism," worship of gods, demi-gods, and deified heroes; ceremonies of their worship.
Kapuwá, Kapurála—priest of a Déwálé; one who makes oblations to gods, &c.
Karaňḍuwa—small box or casket; especially receptacle for relics or other sacred objects.
Kataragam-deviyó—the dominant god of the Kataragam Déwálé, Kárttikéya or Skanda, "the god of war; so called because reared by the six Krittikás or Pleiades. According to one legend he was son of Siva alone, whose generative energy being cast into the fire was received by the Ganges; whence he is sometimes described as son of Agni and Gangá. When born he was fostered by the Pleiades, who, offering their six breasts, the child became six-headed. In other accounts he is described as a son of Sivá and Párvatí. (M. Williams, *l.c.*)
Kaṭáré, Kaṭárama—drip-line cut on the brow of the rock over caves.
Kattáḍiya—a devil-dancer; one who practises charms, &c., to demons. Also called Yakdessá.
Keppiṭiya, Keppeṭṭiyá—species of croton (*Croton lacciferum*).
Keṭa—See *ante*, p. 116.
Kiňdurá—fabulous animal, half human, half aviform or piscine.
Koḍi-tuvakku—guns used formerly by the Sinhalese, placed on portable stands when fired; jingals.
Koku-uḷu—ancient tiles, flat, slightly fluted and flanged at one end.
Kólmure-pot—thirty-five books (*pan-tis kólmure*), which deal with incidents in the life of the goddess Pattini and her husband Pálaňga.
Kóralé-gama—See *ante*, p. 155.
Kota—spire or other ornament surmounting a building or monument; pinnacle of dágaba.
Kot-kereḷla—ringed pinnacle of dágaba.
Kshatriya—the military or reigning order; which in later times constitued the second caste.
Kumuda—white esculent water lily (*Nymphœa esculenta*); red lotus *Nymphea rubra*); *arch.* circular mouldings; astragal, beading, roundlet or torus.
Kuṇḍaliya—sign used for fullstop in native manuscripts, &c.
Kuppáyama—hamlet of Roḍi, the lowest caste of the Sinhalese.
Kuvéra—originally name of the chief of the evil beings, afterwards god of riches and treasure; the regent of the northern quarter. (M. Williams, *l.c.*)
Liya-pota—See Geṭa-liya.
Liya-toraṇa—*arch.* ornamental arch formed of foliaged creeper.
Liya-veḷ—*arch.* foliaged creeper; continuous scroll carving on door jambs and beam soffits in Kandyan temples.
Lena—cave.
Lev—tree (*Leersia hexandra*, Gramineæ).
Maḍama—ambalam.
Maḍuwa—shed, open building.
Magul-lakuṇu—auspicious marks, especially those on the hands and feet of Buddha.
Muguna—tree (*Mimusops elengi*).
Mahá-sammata—name of the first kings of the Solar dynasty.
Maheswara—*syn.* for Siva.
Maitrí Buddha or Bódhisatva—"the comming Buddha" of the next kalpa, now in the Tushita heaven of the Divya-lóka.
Makara—fabulous monster; sometimes drawn (as in the pictured signs of the Zodiac) with the head and forelegs of an antelope and the tail and body of a fish; an emblem of love; one of Kuvera's treasures (Clough). *Arch.* the carved representation of the *makara* in Ceylon is a crocodile with gaping jaws (from which falls a thick roll often ornamented and curling into a helix at bottom), boar's tusks, trunk like that of an elephant coiled above its snout, peacock's tail expanded, and feet and talons of an eagle.
Makara-toraṇa—*arch.* ornamental arch above doorways and images in Buddhist temples, springing usually from two profile *makaras* facing each other, and generally surmounted by figures of Dévas; carved in relief in stone or wood, moulded in clay and painted, or simply painted.
Malasun-gé—house, or room, with altar on which flowers are offered.
Malava-póré (lit "Malabar-struggle")—figures of two Malabar wrestlers, gripping each other for a throw.
Málaya—ornamental chain or necklace.
Máligáwa—palace; sanctum of Déwálé.
Máligá-ṭenna—site of a máligáwa.
Mal-póruwa—slab or altar for flower-offerings to Buddha or the gods. Syn. Mal-ásana.
Mal-taṭuwa (lit. "flower-tray")—tray of flowers offered to Buddha, the gods, or demons; hence a flower altar.
Maḷuwa—terrace round a bó-tree or dágaba, with retaining walls, which in older important sites form a revetment of ashlar quite plain or moulded.
Maṇḍapaya—open hall or temporary building erected on festive occasions; temple or building consecrated to a deity; porch. *Arch.* vestibule, *ardha-maṇḍapa*.
Mánel, Mánil—lotus, water lily, Indian species with small flowers (*Nymphœa stellata*).
Mantra—charms.
Mára-yuddhaya (lit. "Márá's war")—On the day Gautama attained Buddhahood beneath the bo-tree, Márayá attacked him fruitlessly with an innumerable host of the fiercest demons, offering the most determined opposition, and using other wiles. An allegory picturing Buddha's mental sufferings at the bó-tree previous to his receiving "enlightenment." *Mára* = lust, death personified.
Mátaliya-divya-putrayá—the charioteer of Indra. It was he who was sent to convey Jayati to heaven when Indra invited him thither (Garrett, *Class. Dict. of Hindú Myth.*).
Mav-urume—inheritance (Kandyan) from the mother's side.
Milla—tree (*Vitex altissima*).
Moṇará—peacock.
Mugura—the short club (*gadá*) of Vishṇu; hence his title *Gadadhára*, "mace-bearer."
Muktá-dáma—*arch.* ornamental carving on pillar shafts, usually below the capital, intended to represent loops of pearls.
Muḷuteṇ-gé—kitchen (muluteṇ—provisions) at a Déwálé.
Mura-gé—watch-hut, guard-room.
Muttetṭu—See *ante*, p. 116.
Mutu-ḍeḷa (lit. "pearl-net")—*arch.* delicate fringe work representing pearl-bead festoons.
Ná—ironwood tree (*Mesua ferrea*).
Nágabandha—See Geṭa-liya.
Nága-puṭuwa—*arch.* platted design of intertwined cobras, sometimes styled Nága-vṛiksha (lit. "cobra-tree").

Nárásane-yatura (lit. "crowbar-lock")—ancient form of bar lock, often lizard-headed with silver pattern inlaid.
Nári-latá (lit. "women-creeper")—*arch.* fancy design of leafy ornament spreading downwards from the trunk of a woman's body.
Nári-palakkiya (lit. "women-palanquin"—*arch.* complex design made up of women, with limbs entwined, so as to form a living palanquin and bearers.
Nátha-deviyó—god, held to be identical with Maitrí Bódhisatva, "the coming Buddha" of the next kalpa, at present in the Divya-lóka.
Nava-mál-prásádaya—nine-storied house, palace, or temple.
Nekata (Sans. Nakshastra)—a constellation; an asterism in the moon's path; a lunar mansion, of which, according to the earlier reckoning, 27 are enumerated (but in the later astrology more usually 28), distinct in name, figure, and number of stars. (M Williams, *l. c.*)
Nelum—lotus or water lily (*Nelumbium speciosum*).
Nétra-dhátu—the "eye-relic" of Buddha.
Nétra-pinkama, Nétra-mangalya—the ceremony of setting eyes to images, especially of the image of Buddha.
Nila-panguwa—See *ante*, p. 116.
Ninda-gama—See *ante*, p. 115.
Ohoriya—outer cloth of Kandyan women worn (somewhat after the Tamil fashion) thrown across the breast and over the left shoulder.
Okkáka—(Sin. *Oká*, Páli *Okkáko*, Sans. *Ikshváku*)—"name of a son of Manu Vaivasvata, father of Kukshi, and first king of the Solar dynasty in Ayódhya." (M. Williams, *l.c.*)
Ólu—species of water lily (*Nymphœa lotus*).
Otu—See *ante*, p. 116.
Ówita, *pl.* Ówiti—low ground which may be used for the cultivation of paddy or yams.
Pachcha-hetta—green jacket worn by Kandyan chiefs.
Padma-bandha—*arch.* vase-shaped sub-capital, flowered in faint relief.
Padma—lotus (*Nelumbium speciosum*): *arch.* the "water leaf" ornament.
Palá-peti—*arch.* lotus or "water leaf" superficial ornamentation.
Pañcha-nári-geta (*páñcha* "five" *nári* "women," *geta* "knot")—*arch.* complex figure of five women with limbs interlaced.
Panguwa—share.
Pansala (*pan* "leaf," *sala* "hall," "house")—residence of Buddhist priests. The term explains the directions given regarding the abodes of the sacerdotal order, commanded to live as ascetics in woods and jungles; if they build houses, these should be constructed of boughs of trees, bent and interwoven so as to form a mere covering. The term is now used in Ceylon for permanent residences attached to Buddhist temples.
Pansiyapanas-játakaya—the 550 birth-stories of Buddha.
Parivéna, Pirivena—building, house; priest's residence; hermit's cell; cell or hut forming a monk's private chamber in a Buddhist monastery (Childers). Also applied to a college attached to a Buddhist monastery.
Patra—leaf; leaf of book; any thin sheet or plate of metal; letter.
Pátra—begging bowl of Buddhist monks.
Pattini-deviyó—goddess of most celebrity in Ceylon, wife of Pálaňga. She is said to have come originally from the Coromandel coast, and is chiefly invoked during epidemics.
Patula—footprint. See *Sri-patula*.
Perahera—procession accompanied by music, dancing, &c.
Péruwa—tribe, caste, share.
Phalaka—*arch.* form of spreading capital.
Phaláráma (*phala* "fruit" and *árama* "orchard")—garden of fruit trees.
Pichcha—species of jessamine (*Jasminum sambac*).
Pidawilla, *pl.* Pidawili—See *ante*, p. 116.
Pilimaya—image, idol.
Pílla—water conduit, spout.
Pindapáta—food received in their begging bowls by Buddhist priests.
Pinkama (lit. "meritorious act")—act of making religious offerings, distribution of religious charities among the priests, almsgiving to the poor; Buddhist festival.
Pirit—religious work so called (also ceremony at which it is recited), comprising about 23 sútras, compiled from the Sútra Pitaka. The *Pirit pota* consists chiefly of instructions for exorcising of demons and curing diseases.
Pita-maga, Pita-vídiya—outer processions path round Déwálé premises.
Pohoya—quarter day of the moon, held sacred by the Buddhists; *poya davas* represent their sabbaths.
Pokuna—pond; small tank, artificial or natural.
Polowa-mahí-kántáwa—female Atlas, supposed to support the earth; goddess of earth.
Poson—name of month (June–July).
Pot-gula—library.
Póya-gé (Páli, Upósatha)—confession hall of the Buddhist monks.
Prásádaya—mansion; temple; palace.
Pratápa—*arch.* entablature.
Pravéni—See *ante*, p. 116.
Préta—hobgoblin: a state in which, according to Buddhism, certain sinners are re-born after death.
Puhul—pumpkin gourd; *arch.* pillar capital resembling a pumpkin in form. See Kalasa.
Pun-kalasa, *pl.* Pun-kalas—jar or vessel filled with water used at the consecration of kings; water vessel with flowers placed at the door on festival occasions (Clough)
Purappadu—See *ante*, p. 116.
Pushpáráma (*pushpa* "flowers," *árama* "garden")—flower garden.
Pushpa-bandha—(Sin. *gónes*, *q. v.*)—*arch.* form of bracket capital.
Rahat—See Arhat.
Rája-guru—royal preceptor.
Rań-kaḍu-paṭṭalaya—sword-makers to the Crown.
Rási, sing. Rásiya—signs of the Zodiac.
Raté-minissu—persons of the Vellála or Govigama caste.
Riddhi—success, prosperity, accomplishment, perfection, superhuman power (of flying in the air, &c.).
Ridí—silver coin = 5½ annas.
Rittá-gé—one of the buildings appertaining to Déwálé where the insignia rest during processions round the *pita maga*.
Sakra-bhawana (*Sakra* "Indra," *bhawana* "abode")—residence of Indra or Sakra; Swarga. (*Syn.* Tawutisá-bhawana.)
Sakman-maluwa—ambulatory.
Sálawa—hall.
Saman-deviyó—Laksmana, brother of Ráma, and presiding deity of Adam's Peak. See *ante*, p. 18.
Sámanéra—noviciate Buddhist priest.
Sandakada-pahana—*arch.* "moonstone," semi-circular stone in front of steps to temples or other sacred buildings, often ornamented with concentric bands of animals and foliage, in relief.
Sanghárama (*sangha* "Buddhist priesthood," *árama* "garden")—residence of Buddist priests; monastery.
Sannasa, *pl.* Sannas—grant inscribed on stone, copper, or ola.
Satarawaran-deviyó—the four regent gods, viz., Dhritaráshtra, on the east; Virúdha south; Virúpáksha, west; and Kuvéra, north.
Sat-satiya—the seven weeks during which Buddha fasted whilst engaged in various exercises significant of the subjection of human passion and fatigue.
Saviññánaka—animate.
Siraspota—the "glory" or nimbus above the head of Buddha and other holy personages.
Solosmasthána—the sixteen holy places. In Ceylon these are, Mahiyangana, Nágadípa, Kelaniya, Samanta-kúta-pabbata (Adam's Peak), Díváguhá, Dighavápi, Mutiyangana, Tissa Mahá Vihára, Mahá Bodhi, Mirisavetiya, Ruwanweli, Thúpáráma, Abhayagiri, Jetavanáráma, Segiriya, and Kataragama.
Sóván-márga—first of the four stages or "paths" (Sóván, Sakridágámi, Anágámi, and Arhat) leading to Nirvána, attained by devout meditation and other duties of an ascetic.
Srí-patula—footprint of Buddha.
Stúpa (Páli, Thúpo)—massive domical tumulus built over relics of Buddha or of his eminent followers, or on spots consecrated as the scenes of their acts. See Dágaba.
Súvisi-vivarana—the twenty-four assurances of his attaining Buddhahood that Gautama in his different births received from previous Buddhas.
Swarna-giri (Sin. Rangiri)—syn. for Maha Méru, round which the sun is supposed to revolve, and on the summit of which the heaven of Indra is situated.
Tattumáru—"in turns" (Kandyan term); very frequently used of cultivation in rotation of years or persons.
Téwa-karanawá—to serve, to attend on, to make oblations (especially to the goddess Pattini).
Tiyambará—a kind of cucumber.
Torana, *pl.* Toran—ornamental arch, sometimes over a door or gateway.
Tri-múrti (Sans. *tri* "three," *múrti* "form")—the name of the Hindú triad, the gods Brahma, Vishnu, and Siva, when considered as an inseparable unity, though three in form.
Tri-pitaka (lit. "three baskets")—the Buddhist scriptures in three divisions: *Sútrapitakaya*, *Abhidharma-pitakaya*, and *Vinaya-pitakaya*.

Tri-Siṇhala—the three ancient divisions of Siṇhala-dwípa (Ceylon), viz., Pihiṭi or Rája raṭa (the northern division), Máyá-raṭa (the central), and Ruhuṇu-raṭa (the southern).
Tuḍupota—grants (written on olas).
Tum-mál-prásádaya—three-storied palace or temple.
Uḍu-mahal-gé—storied house or room (*e.g.*, of Déwálé).
Umaga—subterranean passage ; tunnel.
Uĕĕduwap—name of month (December-January).
Upa-rája—sub-king or viceroy, usually the heir-apparent to the throne.
Vaivasvata Manu - the seventh Manu, or Manu of the present period.
Vedarála—native medical practitioner.
Véda-vyásaru—Brahmins who recite or expound the védas, puránas, &c.
Vehera—Elu form of *vihára*, a Buddhist temple or monastery ; in this form often applied to a dágaba.
Vesak—name of month (May-June).
Vidáné-gama—See *ante*, p. 115.
Vídiya—street.
Vishṇu—usually ranked as the second of the three great deities, or as second in the Trimúrti (Hindu triad), by such Hindus as admit a Trimúrti (Taylor, *Indian Myth. and Phil.*). See too p. 18.
Viṣva-karma-divya-putrayá—the celestial architect, the Indian Hephæstus, Mulciber, or Vulcan ; originally called Tvashtri. He was the son of the Vasu Prabhása and his wife, the lovely Yógasiddha (Garrett, *l.c.*).
Vivaraṇaya—gloss, comment, interpretation ; promise or assurance of becoming Buddha. See Súvisi-vivaraṇa.
Viyan-redi—canopy cloth, awning.
Vrihaspati—a sage, the son of Angiras, the priest and preceptor of the Dévas (Garrett, *l.c.*).
Vyághra—beast, always represented with head reversed, possibly intended for the tiger.
Wadula-pot (lit. "treasure books")—ola manuscripts in which are given "treasure-marks," their locality, and the charms essential for the successful discovery of the treasure concealed.
Wajjrásana (*wajjra* "diamond," *ásana* "seat")—diamond throne of Buddha, said to have sprung up at the root of the bó-tree when Gautama threw down the eight handfuls of *kusa* grass.
Walavva—the house of a Siṇhalese chief or person of distinction.
Wanawása—forest life; applied to ascetic Buddhist priests.
Yagadáwa (*ya* "iron," *gada* "mace")—immense staff said to have been carried by Gajabáhu I. during his invasion of Holí-raṭa (Chola Kingdom), South India.
Yakshaya, *pl.* Yakshayó—demon, devil, evil spirit.
Yala—harvest of August-September.

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MAP

OF THE

DISTRICT OF KEGALLA

Scale, 2 Miles to an Inch

Gabbala
WALGAM
Udanwita
Panape
MEDA
Dambulla
Walpola
KINIGODA
Deliwala
Nugawela
MEDILIYA
PATTUWA
Diyasunnata
Miduma
Matappoliya
Polgahawela
Maha Oya
Rambukkana
Kadigomuwa
Péradeniya kanda
Naranbedda
PATTUWA
Kudagama
Muwapitiya
Pinnawala
GALBODA
Nawagomuwa
Kotagama
Gangoda
Alagalla
Lendaramulla
Helamada
Wattarama
GANDOLAHA
Alawwa
KORALE
Keppetipola
Bamunugama
Jivana
Yatimahana
OTARA
Yatidolapahala
Kumbukgama
Navagomuwa
Maha Oya
Udumahana
Galkanda
Bajana
DEYALADAHAMUNA
PATTUWA
Kawudaulla
TANIPPERU
Kaduganawa
To Kandy
GALBODA
KEGALLA
Karandupone
PATTUWA
Makadawara
Mawela
GANNE
PATTUWA Beligala
Mangedam
PATTUWA
Pitihuma
Mawanella
Hingula
Anwarama
Yatahalena
Alulena
Uturwankanda
MEDA
Ambepussa
Polwatta
Mawana
Edanduwawa
Bisowela
Ambulugala
Gallella
Warakapola
Tolangomuwa
Ambanpitiya
Dodantale
PATTUWA
Ballapana
EGODAPOTA
Kappagoda
Dewanagala
Hinatipone
Yattogoda
Danagirigala
PATTUWA
BELIGAL
Danduwalgane
Patagama
KORALE
Lewke
Padidora
Alutnuwara
Holambura
Makura
Kawudugama
Galatara
Alupitiya
Atugoda
Wakirigala
Waharagoda
Hettimulla
Diwala
Dedigama
Erunugalla
Asmadale
Alpitiya
PATTUWA
KIRAWELI
MAWATA
Menikkadawara
Mideniya
Watura
Batalegala
KANDUPITA
Kalwane
TUNPALATA
Pitagaldeniya
Moragammana
From Colombo
Etnawala
Wanduradeniya
Malawita
Gewilipitiya
Dorawaka
Ganegama
Ardandara
Gurugoda Oya
Hapuwita
PARANAKURU
Kehelpannala
Tambugala
Pindeniya
Kehelwatta
Mapaluwala
Ambulawa
Algama
Dippitiya
Mawatagoda
Hungampola
KANDUAHA
Pettigammana
PATTUWA
Bopitiya
KORALE
Degalatiriya
PATTUWA
Meditiya
Attale
Tiyambarahena
PATTUWA
Selawa
Uduwaka
Ganegala
KORALE
Rahala
Kadigomuwa
PATTUWA
Arama
Pondape
Ambalakanda
Lewangama
Gantune
Ampé
Alawatura
Ganegoda
Lenagala
Rangalla
Uduwa
Bulatkohupitiya
PATA
Mattamagoda
Kitalandeniya
Oya
Nimunhella
Kannattota
Ambamalla
DEHIGAMPAL

Alawatura
Ganegoda
Lenagala
Rangalla
Uduwa
Bulatkohupitiya
PÁTA
Mattamagoda
Kitalandeniya
Niwunhella
Kannattota
Oya
DEHIGAMPAL
Kadadora
Ambampalla
Kitiganga
Doranuwa
Galpata
Amanawala
Yatanwala
Ruwanwella
Oya
BULATGAMA
KORALE
Kabalamulla
Amitirigala
Hakurugala
Yatiyantota
Pelellegama
Kitulgala
Mapitigama
Medagoda
Kelani Ganga
Atulugama
Epalapitiya
ATULUGAM
Talduwa
Timbiripola
Sitawaka
Avisawella
Maniyangama
Deraniyagala
Ganga
Sitawaka
PANAWAL
KÓRALÉ
Panawala
Kóralé
Gurakula
Oya
Mahara
Pannila
Pussella

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